STORIES

OF THE

ISLAND WORLD.

BY

CHARLES NORDHOFF, 1830-1901

AUTHOR OF "MAN-OF-WAR LIFE," "THE MERCHANT VESSEL,"
"WHALING AND FISHING," &c.

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VIEW OF A NEW ZEALAND VILLAGE.

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STORIES OF THE ISLAND WORLD.

INTRODUCTION.

Away off in the centre of the great and thriving State of Indiana (the Hoosier State it is called, and a great many very worthy people believe that it is as yet, for the most part, an unbroken wilderness, and that the inhabitants universally wear homespun frocks and shirts, and buckskin leggins and moccasins, and eat hoe-cakes for a living—all of which, I will tell you, is a great mistake)—away off in this supposed wilderness there lives a family in which there are four children, two boys and two girls.

There was a fifth, but years ago he left home to become a sailor. He was not heard from for a long, long time. Once, indeed, a letter came home, written in China; and again news reached his father and mother that he had been seen in California. When he had been three years away, his daguerreotype, showing him in a sailor's blue jacket, and with tanned cheeks, and great rough hands, reached his old home, just, as it were, to say that he was still alive, and had not forgotten the folks there.

All manner of inquiries for him had been made in various sea-ports, but without effect; and now, had it not been for the daguerreotype, which ever lay on the parlor mantle-piece, scarce any one would have remembered that there was such a little boy as George, as we shall call this runaway.

At last, one day, a letter came from him, stating that he had grown tired of a sailor's life, had returned to the shore, and longed once more to see his old home, and the dear people there. Great was the joy, I dare say, but greatest among the little folks, who had often looked at the strange likeness upon the parlor mantle, and wondered where the wanderer could be. He wrote that he had sailed over many seas, had visited many lands, been witness to many strange scenes, and taken part in many wonderful adventures, such as I suppose generally befall wandering sailors.

And now, in mid-winter, another letter came, announcing that George could no longer remain at the East, but would shortly make a visit to his home and friends. What, think you, were the feelings of the old folks, when informed that they were once more to behold and have with them the runaway boy, long given up for dead? Doubtless they thanked God fervently for his wonderful mercy in preserving the wanderer from the many dangers and temptations with which his rough path must have been beset. Doubtless, too, they looked forward anxiously to his arrival, to know what manner of young

man had grown the slender and weakly boy, whose restless spirit carried him off to sea long years ago.

The children, when they were told that "brother George" would soon be in their midst, set up a great shout of joy. William and Josephine, the eldest, who had been George's little playmates before he left home, searched anew the store-houses of their memory for recollections of his personal appearance and action; while Albert and little Fanny, the younglings of the flock, who knew of George only from hearsay, climbed eagerly upon chairs, and took down the old daguerreotype, to make themselves more familiar with him who, to their childish imaginations, had heretofore scarcely an actual existence, but had seemed rather an ideal being.

Various were the conjectures hazarded as to the personal appearance of the returning wanderer. Would he be tall or short, slender or stout? they all asked each other. Would he be rough and uncouth, or gentle and kind? Would he talk and act like a sailor, or was he rid of the ungainly manners of the sea? William thought he would wear his sailor clothes, while Albert gravely suggested that he would certainly have a great black beard; whereat Fanny, who is opposed to that hirsute ornament, was thrown into the utmost consternation, and vowed that she would not kiss him if such were the case.

But all these dear souls united in the belief that George was good and true, and so they all determ-

ined to love him, and to make him love them, as, indeed, he had always done, "the children at home" having, as he has told me, formed the subject of sad and longing thoughts for many a weary night-watch at sea.

So, one stormy afternoon, when the snow lay deep upon the streets of the little village where these children lived, and when the little country school-house, which Fanny and Albert attended, could scarcely be kept warm, and the children sat shivering about the stove, wishing for intermission to come, and making up their minds for a glorious game at snow-balls to warm them up, a message came that Fanny and Albert were wanted at home.

"George has come! George has come!" shouted little Fanny enthusiastically, as she ran home, with her satchel dangling from her neck; while Albert followed sedately after, wondering if, indeed, George had come, and whether he—Albert—would really like him (for, I must tell you, Albert had already his own ideas as to what kind of person he would like for a brother), and revolving in his mind the many questions he would like to put to George concerning the wonders of the sea, of which he had heard much from his father and mother, who had once made a journey to Europe.

I think I will not stop to tell you here of the meeting when George came home; how he found the sprightly little fellow of four years grown up to be a stout and noble-looking boy of fourteen; how

the little pet, who used to pull his hair and pinch his nose as he lay upon the floor beside her studying his lessons, was now a graceful girl of twelve summers, who came up, bashfully blushing, to kiss the sailor whom she could scarce remember; how the little ones, Fanny and Albert, whom he now saw for the first time, came shyly up to welcome George, much wondering that he should look at all like other people, and determining at once to love him with all their little hearts; how the father and mother—but we will draw a veil over this scene, children, and let your fancy picture it forth for you.

Suppose some days to have passed over since George's arrival at home. He has been questioned by old and young, and made to relate numbers of his adventures, and to give long, and, to him, tedious descriptions of the various accidents of a sailor's life. At last he declares that he has told *all*—that, really, there is nothing more to relate—and, with a shrug of dissatisfaction, the old folks give the sailor into the hands of the children, that they may tease him for more "yarns." Think of their joy, as they have George entirely to themselves!—they, who have been heretofore obliged to listen quietly, without daring to ask a word of explanation, or utter an ejaculation of surprise.

The little family is gathered round the ample western fire-place, in which the great hickory and sugar-tree logs are crackling and blazing, sending forth light and warmth into the room, and casting

curious shadows upon the walls, at sight of which Fanny creeps closer to her "new brother," as she calls George, and finally climbs upon his knee to tell him how much she is going to love him if he will only "stay at home and be a good boy." Meantime Albert occupies the other knee, and insinuates a desire for a story—"a nice story about the sailors and the ships."

So, while the red blaze of the hickory fire is causing wonderful shadows to flit about the old sitting-room, and while little Fanny peeps with secret awe into the darkened corners, which seem the lurking-places of all those curious shapes which dance, now here, now there, George tells them stories concerning sailors, and ships, and storms, and the strange countries he has seen, with the singular habits and dresses of the people. And, by-and-by, Albert and Fanny are in dream-land, George's voice still sounding in their ears, and causing them to dream wonderful dreams of dangers and adventures. So the little ones are put to bed, and George, looking upon their bright and innocent faces as they lie in the calm, beautiful repose of childhood, feels his eyes fill with tears, and his heart swell with gratitude to Him who has borne him in safety through many dangers, and has, in gracious goodness, brought back this wanderer to his home.

It was now expected that part of every evening should be devoted to story-telling. Albert and Fan-

ny had been looking forward to the arrival of George with glowing anticipations of the nice stories he *must* tell; and the older children, William and Josephine, were quite as anxious to hear somewhat of the strange world of which he had seen so much more than they ever hoped to.

But stories are not so easily told, night after night, particularly when, as was the case here, they were all expected to be "about the sea." So it came about that George one evening announced to his auditory that he had come to the end of his budget, and that now they must think of some other subject besides "the sea" to hear stories about.

A very grave consultation resulted from this announcement. Each of the children mentioned some subject for future stories.

"Tell all your stories over again," was little Fanny's suggestion; "I would like to hear them all half a dozen times, because I can't remember well, I'm such a little girl."

To this Master George strongly demurred, preferring much to tell a new set. "But what shall they be about?"

"Let them be about China, where the silks come from, and about the beautiful Spice Islands," said Josephine, who has already a girlish liking for all that's beautiful, and particularly for the beautiful in dress.

"Something about whales," said Albert, who delights in nothing so much as stories of wild adventure.

"Tell us something about the little boys and girls in the countries so far away that you have seen," said Fanny, brushing her locks from her face, and turning up to George's the brightest and blackest pair of eyes that ever were seen.

"And what do you say, William?"

"Give us some account of the islands you have visited."

"Oh yes," shouts Albert, "something concerning islands. I never was on an island: it must be so strange to have water all around you."

"I would not go on an island for all the world," asseverates Fanny.

"And why not, pray, little miss?"

"Because, if there's water all around you, you can't get off again when you want to, and then one might fall into the water and be drowned."

At this, Albert, who has studied geography, and feels himself the possessor of an infinite store of information about the earth, asks triumphantly how Fanny is going to fall off an island a hundred miles long.

Whereupon Fanny declares her belief that there can not be an island one hundred miles long, "because the water could not get around so far."

To such little girls as Fanny, one hundred miles seems a vast distance. The children explain to her that any body of land entirely surrounded by water is called an island; and when she has been brought to a comprehension of this general truth, Master

George electrifies his audience by the assertion that America is an island.

"That's a story, sure enough," whispers Josephine, who is mischievously inclined to disbelief.

"But that is an island concerning which I am not going to speak to you. The discoveries in the Arctic regions have proved the fact that the Continent of North America is bounded on the north by water, and is thus entirely unconnected with either Europe or Asia, and, in fact, forms, with South America, a vast island."

"How strange that we should live on an island!" exclaims Fanny; "I sha'n't feel like I did before, I know."

"I would like to hear something concerning islands," says Albert now.

Fanny. Will the stories be true?

George. Yes, indeed.

Fan. And will you tell me something about the little boys and girls on the islands?

Geo. Yes.

Albert. And about the lions, and tigers, and serpents that are found on some of them?

Geo. Yes.

William. And about what the people do, how they dress and live, and of the idols some of them worship?

Geo. Yes.

Josephine. And you will tell us, too, something about those good missionaries, who go so far away

from home among the poor heathen to make them good?

Geo. Yes.

Al. Have you ever seen a missionary, George?

Geo. Yes, indeed.

Whereat Albert looks up with interest and wonder, for his father has a missionary paper sent to him, and in this he has read often strange accounts of the labors of these good men and women among the heathen.

Jose. And, moreover, I want to know all about the ladies on these islands; and all you tell us must be true.

Al. And I would like to hear how they catch all the wild animals.

Will. And I think you ought to tell us something of how the islands were first discovered.

Geo. Has not Miss Fanny an additional suggestion?

But Fanny has fallen asleep on George's knee, and makes no answer to the demand upon her.

So, after her mother had placed Fanny in her little bed, it was resolved that the "island world," as Master George chose to call it, should be the subject for a series of stories. And it being, by this time, nine o'clock, the three children wished George good-night, and betook themselves to their peaceful and happy slumbers, thinking, no doubt, of the strange things which should be revealed to them on evenings to come.

EVENING THE FIRST.

"WHERE, in the 'Island World,' shall we begin, children?" asked George, when, on the following evening, they were again gathered about the bright fire; Fanny nestling as usual upon George's knee, while Albert sat beside him upon the sofa, leaning against Master George's arm, and dividing his attention between the story-teller and the cheerful fire. William and Josephine had ensconced themselves upon two low seats immediately in front of the rest.

The lamp had been voted a superfluity, "because," said Albert, "it is so much nicer to sit in the dark when one is listening to stories of lions, and tigers, and wolves." And as William extinguishes the light, Fanny, who is yet a very little girl, and not near so brave as her brother Albert, nestles closer to Master George, and whispers him not to tell about the lions yet, "till I fall asleep."

"But where shall we begin?" repeats George.

"You must talk about some island which you have visited yourself, so that we shall know it is all true that you tell us," urges Albert, who thinks nothing so true, in the stories of strange lands, as that which brother George has himself been witness to.

"Suppose you begin with Madagascar," suggests

William; "you were telling us the other day that you had been there several times."

"Madagascar be it then," answers George, who, it must be owned, had made a private arrangement beforehand with William to suggest this island as the subject of the first story, and had taken pains to look through some books on its history which he found in the library at home.

For I do not suppose, my dear children who read this story, that such a sailor as George, who had spent among tar and ropes, and amid wintry storms and tropical heats—among wild Hindoos and Kanakas, and wilder sailors—those years which you, by the kindness of parents and friends, may devote to the acquisition of useful knowledge—I do not suppose, I say, that a young man laboring under all these disadvantages could reasonably be expected to have "by heart" the history of all the islands of which these children expected to hear. So he had determined in his own mind to read over carefully such accounts of these places as were within his reach, and to add thus to what he had himself seen of them the observations of travelers and geographers, hoping to instruct as well as interest his little auditory. This, Master Jesse, a young gentleman who sometimes visited the children (with whom he was a great favorite), and who was now in his senior year in a college not far from their place of residence, and, by consequence, regarded by his friends as good authority upon such matters, was pleased to

pronounce an excellent plan. And I, who have determined to write down George's stories for the amusement of other boys and girls, will hold Master Jesse responsible if any one should find fault with them, and am prepared to cast all the blame upon him, should they prove tiresome or uninstructive.

And so, after a pause, during which all had seated themselves comfortably, and little Fanny, having given George a good-night kiss, had closed her bright eyes in slumber, he began as follows: Madagascar, before the discovery of the great island of New Holland, was reckoned the largest island in the world. It is situated, as you know, on the eastern coast of Africa, from which it is separated by an arm of the sea, known as the Mozambique Channel, and in the earlier days of Indian navigation much used and spoken of as a "shorter passage to India."

The island is nearly 1000 miles long, averages in breadth from 240 to 250 miles, and has been estimated by learned geographers to contain about 150,000,000 acres of land, which would make it nearly five times as large as all Indiana. It lies about 1800 miles northeast from the Cape of Good Hope, and is distant from the nearest point on the African Coast (Mozambique) about 250 miles, and from the beautiful Isle of France about 500.

We learn that the island first became known to Europeans in the 13th century. Marco Polo, a celebrated Venetian traveler of those days, to whom we are indebted for much valuable information con-

cerning the "uttermost ends of the earth and the inhabitants thereof," as well as for many incredible stories of the marvēls of those lands, brought back from one of his journeys some accounts of an island which he had been taught by his Arab informants to call *Magaster*.

To the Moors and Persians, and especially the Arabs, the enterprising navigators and merchants of those Eastern seas, it was, however, known long before this. They called it *Serendah* as well as *Magaster*, and I believe, indeed, that Sinbad the Sailor, of whom you were reading the other day, Albert, in the Arabian Nights, made one of his voyages to Serandib (which is Madagascar), where he was precipitated by a great bird into a valley of diamonds. When I was in Madagascar, however, I could find no one who had ever heard of a Roc, as the bird is called in Sinbad's story; and as for the valley of diamonds, I am convinced that if there was such a place, Sinbad's friends, to whom he related his adventures on his return, must have fitted out an expedition, and, finding the wonderful cave and valley, transported all the precious stones to Bagdad.

However this may be, the Arabs knew of the island, and very long ago visited its eastern coast for purposes of traffic. The first European who set foot upon its shores, so far as we have knowledge at this day, was Lawrence Almeida, the son of the Portuguese Viceroy of India. This was in the beginning of the 16th century; and in 1508, the Portuguese,

who were at that time the most enterprising and daring navigators, circumnavigated the island, and discovered several safe and convenient anchorages, which were for a long time much used by them on their Indian voyages.

In those days, the rulers of southern and western Europe, knowing but little of the other parts of the great world, but stirred to enterprise by the wondrous discoveries of the great Columbus, were sending out numerous expeditions for the discovery of strange lands. And these simple-hearted navigators, regarding all heathendom as lying under the curse of the Creator, and rightly to be victimized by Christian men, hesitated not to declare themselves, or, rather, the rulers under whose favor and with whose means the expedition happened to be fitted out, formally possessors of fertile and populous territories, considering the planting of a cross and the raising of a banner quite sufficient to annihilate any right to the soil which the ignorant inhabitants may have imagined themselves possessed of. It was a wicked and almost insane longing for the gold and other wealth of the heathen which prompted most of these people to deeds of adventure. And while the introduction of Christianity was the ostensible object of their many voyagings, these searchers after gold made the cross and the slave-whip joint symbols of a holy religion—made Christianity and slavery synonyms to the poor heathen—and where these offered opposition to the rapacious demands of their

Christian conquerors, hesitated not to hunt them down as godless pagans deserving of death.

Well, children, God often works by strange agents. It is to these same heartless vagabonds, intent only upon filling their pockets with golden wealth, that we owe much of our knowledge of the world at this time.

And so I suppose, although I have been able to find nothing on the subject, that when Lawrence Almeida and his successors landed upon the island, they took possession of it, and considered it henceforth as another jewel in the crown of Portugal. Almeida named it the Isle St. Lawrence; but beyond occasionally anchoring in its bays, neither the Portuguese nor the Dutch (who also had knowledge of it) made much use of it.

The first attempt to found a colony on the island was made by the French in 1642, under a patent granted by the celebrated Cardinal Richelieu. He authorized the merchants who held the patent to send thither ships and forces, and establish a colony, plantations, and commerce; never thinking, however, of asking the permission of the inhabitants to perform all this. So the colony did not prosper, the colonists being weak and without resources, while the natives were numerous, jealous of their rights, and cunning in resistance; and I suppose that then, as now, the climate was very fatal to Europeans, and formed the best defense for the natives against the encroachment of strangers.

A Mr. Flacourt, who was governor of the colony for a number of years, published, in 1655, A History of Madagascar, which is the most complete we have, and from which late writers have taken largely. I suppose he had gone to France to publish this book, for on his return from that country to Madagascar in 1659 his ship was lost in a violent storm, and he and all his crew were drowned.

The French, who are, as you know, as a nation, joined to the Roman Catholic Church, brought Jesuit missionaries with them to their colony in order to convert the natives to Christianity. But these Jesuits, instead of emulating the mild and gentle conduct of our Savior and his disciples, were arrogant, and disposed to tyrannize over the minds and bodies of the poor, ignorant islanders. These, jealous from the first of the advances of the strangers, soon hated their tyrants, and, on occasion of a specially obnoxious action on the part of one Father Stephen, rose upon the colony, and murdered a large number of the French. This was, I believe, in 1666.

Another governor was shortly sent out, but he found matters in such a hopeless state that, in 1672, he left the island. The Jesuits, the cause of all the disturbance and ill success, presently followed him. Seeing this, the neighboring native chiefs rose upon the small garrison and colony, and massacred them all except a few who saved themselves on board the vessels, which had not yet left the bay. Thus the island was once more free.

The next attempt at colonization was made in 1745, again by the French, and under the auspices of the French East India Company. The Isle of St. Mary, on the eastern coast, was the point selected. The bigotry and intolerance of the Jesuits who accompanied the new colony again procured it the hostility of the natives. On Christmas eve of 1754, nine years after its formation, the natives rose and massacred every person belonging to it.

Another Frenchman, Count Beniowski, was sent out in 1773 to form a colony in Antongil Bay. He met with much opposition from the French on the Isle of France, who were jealous of his success. Having ingratiated himself with the natives, and finding the French his persevering enemies, he formed the romantic idea of laying in Madagascar the foundation of an independent kingdom. He proposed himself, of course, as sovereign, persuading the simple-hearted natives that he was descended from a princess of Madagascar who had been held in slavery in the Isle of France. He succeeded in having himself declared king, under the title of Ampausacabe; and, having appointed officers to carry on the government in his absence, proceeded to visit France and England, with the purpose of enlisting one of those powers in his favor. Not succeeding in this, he sailed for the United States, where he procured stores and arms, and returned to his kingdom in July, 1785.

His first act was to seize upon all the French

posts on the island. This procured him the immediate hostility of the French, who sent a frigate to Antongil Bay to destroy his settlement. Beniowski was killed in the first engagement, and with him his kingdom came to an end. The settlement was broken up; and when I was in the bay in 1852, no traces of it remained except a very violent enmity of the natives to all foreigners. So hostile were they, that they would not, indeed, permit us to set foot upon the main island, often following our boats for days along the shore, ready, with spears and bows, to resist our encroachments.

As we had gone there to seek for whales, we cared little for their hostility, although we should have liked to procure some fresh beef of them. To our application to sell us some of the bullocks we saw feeding on the plains near the water-side, they answered that no communication would be held, and if we at any time came within reach of their spears, we would suffer an attack. A little uninhabited island in the large bay was our only refuge. Here we procured fresh water; but, as it was covered with a dense jungle, we never explored it, contenting ourselves with sailing around its unpromising shores. The woods seemed to abound in large serpents, of which we killed some every day, although we never ventured more than a hundred yards from the water's edge.

Had we had leisure, no doubt we should have ascended the mountain which forms the main part of

this island; but poor whalemen are obliged to work from daylight to dark, and have not even a resting day on Sabbath, so that we never got an opportunity for an exploration which many wished to make. We saw a few monkeys while on the island, and whenever we had killed a whale, and his carcass had drifted ashore, our rest was disturbed by the hideous cries of wild-cats quarreling over the booty; but these retired before daylight, so that we never saw any.

Altogether, it was a very dreary, uncomfortable place. It rained every day from early morning till twelve o'clock—not such light showers as you have here, children, but pouring down, as it were, in sheets of water; and, as sailors don't use umbrellas, of course there was not a day on which we were not wet through: all which led me to the conclusion that, while there were so many more comfortable and beautiful countries in the world, I would not like to live in Madagascar.

After the destruction of Beniowski's settlement and kingdom, no farther attempts at colonization appear to have been made for many years. Meantime, however, both the French and British maintained commercial relations with the islanders; and we are told that during this period many traders penetrated to the interior, and, uniting their interests with those of the natives, prospered, and were kindly treated. Had these traders possessed education, they could have rendered important service to

the cause of civilization by giving to the world such information as they could easily have collected in their commercial enterprises in the interior. This, children, shows the importance of a good education to men in any rank or position of life, as well as the duty all of us owe to our fellow-men, as to ourselves, to so cultivate our minds as to enable us to make use of all opportunities for doing good.

And now I must tell you of a part of the history of Madagascar which civilized men can not look on without deep melancholy. This is its once extensive connection with the horrid slave-trade. You have heard how, for some hundreds of years, many thousands of the poor benighted inhabitants of Africa have been torn from their dear homes—husbands separated from their wives, fathers and mothers from their little children, brothers from sisters—to be carried off into slavery in countries laying claim to civilization. There was a time when our own dear country received slaves from Africa. All the colored people you meet are the descendants of poor Africans who were dragged from their homes by wicked white men, and sold to equally wicked people here, for whom they were made to labor without recompense. We should thank God, who put it into the heads of wise men, who lived when our country was still young, to abolish this sinful trade in the bodies and souls of our fellows.

About the year 1710, a number of pirates infested the Indian seas, making the outward-bound In-

diamen generally a rich and easy booty. These sea-robbers found it necessary to secure themselves head-quarters on some of the but little visited islands along the African coast, where they could refit their vessels, obtain occasional supplies of provisions, and secure the ill-gotten spoils of their murders and robberies. Johanna, one of the Comoro Isles, which lie just to the north of Madagascar, was for some time the principal haunt of the notorious Captain Kyd. He there built a fort, in which he deposited much treasure. This fort I have visited. It is now a ruin; and once, when there, a party of sailors, of whom I was one, had a sham battle there, another party attempting to drive us from it, and we defending the broken walls as well as we could.

After Captain Kyd was driven away, the Arabs took possession of the fort. They hold it now, and it is much frequented by whale-ships, who go thither to procure supplies of fruit, with which the little island abounds. The Isle St. Mary, a mile or two distant from the coast of Madagascar, was for a long time another haunt of pirates. French and British men-of-war finally drove them from here, and they dispersed to various parts of the world. A considerable number, however, retired to the interior of the island, and there gave a start to the slave-trade by exciting wars among the different chiefs, and persuading the victorious party to bring their prisoners to the sea-shore to be sold as slaves. Although the French and British would not allow pirating

upon the high seas, they readily bought the poor prisoners whom these pirates brought them as slaves, conveying them afar off to their colonies, and, among others, doubtless to America.

I think the year 1721 witnessed the commencement of this trade in Madagascar. At that time all civilized maritime nations were engaged in the slave-trade, and many of the richest merchants in England derived their chief wealth from a traffic which was considered lawful and perhaps right.

The pirates—now turned slave-dealers—lost no occasion for advancing their cruel trade. They industriously fomented wars among the various tribes and chiefs in the island, who had, before this, lived in peace. They excited the cupidity of private individuals, and thus procured them to make slaves of their friends and even relatives by treachery; and in a short time they had so worked upon the minds of the simple-hearted savages, that we are told the capturing of slaves became the principal business of the entire country, and he who could tear the greatest number of men, women, and children from their homes, to be sold into wretchedness, was considered the greatest man.

War was, of course, the principal method of securing slaves. Here the great aim was to take a vast number of prisoners to be sent to the coast. But every one could not make war, and so other plans were invented. People passing along a road would be hospitably invited into a house to rest

themselves and take something to eat, as is the fashion in many parts of Asia and Africa; but no sooner would the travelers enter than they would find the floor giving way, and themselves precipitated into a pit dug for the purpose. There they were easily disarmed and bound, and then slavery was their fate.

Next a law was passed that if a man owed another money and was unable to pay it, he should be sold into slavery; and then rich men made it their business to go about offering to lend money, with the hope that those who borrowed would not be able to repay it. Thus, for so small a sum as half a dollar or a dollar, with a very heavy interest annexed, many poor people lost their liberty; for you must remember that in those savage countries money is not by any means so plentiful as with us, and no friend could be found, often, to save from slavery by the loan of half a dollar even.

We read, too, that bands of robbers went about the country, lying in wait for and kidnapping innocent travelers, so that shortly it became quite hazardous to stir from home at all, and those who had business at a distance doubtless took sorrowful leave of their wives and little children when they set off to attend to it, not knowing if they would ever return.

Thus, not only the pirates and other wicked Europeans were engaged in the slave-trade, but great numbers of the natives made it their business, and

were interested in its propagation. The whole island was a scene of misery. Families were torn asunder at a moment's warning, and sons saw parents, husbands wives, and parents children carried off, without warning or possibility of rescue, to a fate which seemed to them more cruel than death.

Tamatave—of which I will tell you something more by-and-by—was the chief port of embarkation for slaves, and, as a memorial of the sorrows often felt by the poor islanders, a hill near the town, from which they first beheld the sea on their way from inland, is to this day called "The Weeping-place of the Hovahs."

It is easy to see how the state of affairs brought about by these heartless miscreants must prejudice the people of the island against all Europeans. Seeing none but the slave-dealers and their accomplices, they judged all white men to be wicked. So little did they understand the purposes even for which the whites desired slaves, that it soon came to be generally believed that the Europeans were cannibals, and thus the fate of relatives who had been borne into slavery was surrounded with additional horror. Had not the white slave-dealers, with Satanic cunning, enlisted the chiefs and principal men of the nation in their favor by making them sharers in their profits, doubtless the natives would themselves have put a stop to the traffic; but so strongly did their cupidity act in quelling all feelings of common humanity, that when the British

government, in 1817, by its agent, arranged a treaty for the abolition of the iniquitous trade, the most strenuous opposition was made by influential natives who were largely interested in its continuance.

We can not tell how many poor human beings were sent out of the country into slavery and wretchedness during the hundred years in which Madagascar was a vast slave mart; but, at a very moderate computation, the number could not have been less than three or four thousand per annum, or, all together, between three and four hundred thousand. But this total, though a frightful amount in a country numbering less than five millions of inhabitants, shows us but a very small portion of the misery and want produced by the traffic, or the violence and cruelty necessary to its perpetuation.

In 1816, while the slave-trade was still carried on, though perhaps not so actively as in previous years (for Great Britain had now abolished slavery in all her dominions), Radama, Madagascar's greatest king, sent his two younger brothers to the neighboring Isle of France to be educated under the auspices of Sir Robert Farquhar, the governor of that island. The following year a British agent was sent to Tananarivou, and on the 9th of October of that year, amid some opposition from the people, who had been consulted by the king upon the matter, a treaty was perfected, whereby Radama bound himself to put a total stop to the exportation of slaves from his dominions. To compensate the king for

the loss of revenue consequent upon the abolition of this important branch of trade, the British government engaged to pay him annually $1000 in gold, and the same sum in silver, 100 barrels of powder, and 100 English muskets, 10,000 flints, and 400 each of the following articles: red jackets, shirts, trowsers, shoes, soldiers' caps and stocks, pieces of white and pieces of blue cloth, together with 12 sergeants' swords, 2 horses, and a full-dress military suit for the king. On the part of Radama the treaty went into effect at once, and we read that, within three months, three of the near relatives of the king suffered death for its violation. On the other side, however, there was a misunderstanding, and it was not till October 11th, 1820 (when the treaty was publicly renewed), that those feeling an interest in the entire abolition of the slave traffic in the island considered it a settled fact.

And now, having brought the history of the island up to a time when the missionaries began their operations, and the Maddegassy, as the natives are called, may be said to have first come under the blessed and humanizing influences of true civilization, I must tell you somewhat of the country, and of the manners and customs of the people among whom they were to labor.

The name Madagascar, we are informed, is not of native origin. Singularly enough, the natives appear not to have any especial name for their island, but call it, rather vaguely, "*Izao rehetra Izao,*"

which signifies "all this entirely;" "*Ni tani rehetra,*" meaning "all this country;" "*Ny riaka,*" "the island;" or "*Ny univony,*" signifying "in-the-midst-of-the-flood." Those who dwell upon the sea-coast, however, have learned of the European traders and settlers to call their island and themselves Malegash and Maddegassy.

"I think I must learn the Madagascar language. That was some of it you told us just now, was it not?" here interrupted Albert.

"Yes; and by-and-by, perhaps, I will read you the Lord's Prayer in Madagascarene, which you may learn by heart," answered George, and then continued:

Geographers tell us that a chain of mountains runs through nearly the entire length of the island from north to south. From these mountains issue numerous rivers, some of which are said to be navigable for a considerable distance. The level country at the base of the hills is fertile, many kinds of tropical fruits and grains growing luxuriantly, while in portions dense jungles and woods cover the surface of the earth.

Of those parts of the sea-coast which I have visited, the eastern shores seem to be the most fertile and level, as well as the most unhealthy, while the western coast is in many places high table-land, somewhat sandy, but tolerably salubrious.

The climate seems to be exceedingly varied. Along the sea-shore it is excessively sultry and de-

bilitating. The Madagascar fever, a disease local to those shores, and a most terrible scourge, is as fatal to the natives of the mountains as to Europeans. On the high table-lands of the interior the heats are not by any means so intense, and the natives are not, from all accounts, subject to special diseases, although the missionaries suffered much and frequently from fevers. Indeed, in the mountain regions, showers of sleet are frequent, and hoar frosts are not unknown. Along the eastern coast the rains are almost perpetual, as I found them on a visit to Antongil Bay and the Isle of St. Mary's. To the charge of these rains and the subsequent extreme heats may be laid the existence of the fevers so fatal to strangers.

In the interior there is an annual rainy season of two months, as is generally found in the tropics. During this rainy season the rain begins usually about four o'clock in the afternoon, and lasts several hours, the showers being very hard, accompanied with a tropical superabundance of thunder and lightning. The balance of the day is mostly fine, a thin haze obscuring the sun, and foretelling the gathering of the rain-clouds.

There are four seasons of the year, of which I will give you the names in Maddegassy. The spring is called *Lohataona*. This lasts one month and a half—from the budding of the trees to the beginning of the rains. During this period the ground is prepared, and the grains are planted, in preparation for

the rainy season, which is called *Fahavaratra*, or summer. The harvest they call *Fararano*, and the five months succeeding, to the festival of the new year, are called *Ririnano*.

The Maddegassy year is inaugurated at Tananarivou, the capital, by a feast. This being begun each year ten or eleven days sooner than in the one preceding, causes the Maddegassy year to be that much shorter than ours, and makes a complete revolution of the calendar about every thirty-three years. I must remind you here, children, that, Madagascar being south of the equator, the summer season with us becomes their winter, and their summer answers to our winter. Thus the hoar frost and sleet which are sometimes seen in the mountain regions of the island most likely occur during the months of July and August, while in those cooler regions the inhabitants find the weather warmest during December and January. Those of you who have paid attention to your geography will understand the reason why this is so.

From the density of vegetation in the forests of Madagascar, which renders the explorations of the botanist exceedingly difficult, comparatively little is known of the varieties of wood which are indigenous. Of grains, however, and cultivated fruits, the number or variety is large, although not as great as in some other parts of the tropics. Of precious or useful trees, the forests afford the ebony, the caoutchouc or India-rubber tree, the mimosa, a glorious

shade tree, the *tangena*, from the juice of which a poison is prepared, the fig, the lime, the bamboo, and numbers of others. All the spices, as cinnamon, nutmeg, pepper, and cloves, grow spontaneously or are cultivated; and, indeed, the climate is such that any not indigenous would grow readily if introduced.

Birds are very numerous and of great variety, nearly all that we see here being found there, together with a number of splendid tropical birds, conspicuous among which is the bird of Paradise.

Of wild animals, the principal and most ferocious is the wild-cat, said to be a beautiful creature. Besides this there are monkeys of different species, the fox, and the large-winged bat, or flying fox, as it is sometimes called. Serpents abound in the woods. They are chiefly of the anaconda species. While in Antongil Bay we used to kill several every time we went into the woods of the little island near which our vessel lay at anchor. Crocodiles are said to abound in the rivers. Other tropical drawbacks to enjoyment are not wanting, such as centipedes, scorpions, and poisonous spiders.

There is also a curious species of lizard, which has a set of air-exhausters upon its back, by means of which it is enabled to cling to any object with which it brings itself in contact. This animal is said to drop from trees upon travelers passing beneath, and to cling so tightly as to make an excision of the skin necessary to get rid of it.

Of domestic animals the horned cattle are the chief. Of these many of the islanders own immense herds, and in them consists their chief wealth. In St. Augustine Bay, particularly, one hears the natives boast in broken English of this kind of wealth. Thus a chief who visited our vessel, to give the captain a better idea of his rank and station, said impressively, "Me more biggee the man, cap'n; me got plenty bullock—so many thousand," holding up both hands; "all more biggee the bullock, long the horn, biggee the hump."

The cattle are of enormous size, and have very large, straight horns, and curious humps upon the back of their necks, which vibrate from one side to the other as they run.

Besides cattle they have abundance of sheep, goats, and swine. The latter, however, are eaten only by the poorer classes. Chickens are also very abundant, as are geese and ducks.

But it is in the large hump cattle that the chief wealth of Madagascar consists. Immense herds of these are scattered over the plains, and in caring for, feeding, and fattening them a great majority of the natives find employment. I presume that beef has always been among the chief articles of subsistence. It is called *hena*, meat, all other kinds of meat being called by the animal's name from which it is derived. They take great pride in fat oxen, feeding them in stalls, much as farmers and butchers do prize oxen in this country. The cattle are generally allowed

to run on the pasture during the day, but every evening are secured in an inclosure called a *fahitra.*

This *fahitra* is described to us as a large square pit, about five feet deep, dug out in front of the residence of the cattle-owner. Into this the cattle are driven, and there often they are fattened. In pursuance of the latter object, a curious fashion prevails of raising the racks which contain food for the cattle to such a height that these, when they desire to eat, shall be obliged to stand with their fore legs upon a platform, as you see represented below. The natives believe that this accelerates the fattening process.

MANNER OF FEEDING CATTLE IN MADAGASCAR.

Of cattle, besides those used for home consumption, large quantities used to be exported from all parts of the island to the islands of Mauritius and Bourbon. A stop was put, however, many years ago, to this trade by the queen. Although it never altogether ceased, yet it was much diminished when I was in the Mauritius.

The tribe who reside in the vicinity of the capital do not eat pork, and no swine are brought to that part of the country. It is the darker-colored tribes that use pork. These also eat the goat, the monkey, and the hedgehog.

Besides the eggs of various species of fowl, crocodiles' eggs are eaten and relished, great quantities being often gathered for family use from the sands in which they are deposited. Locusts and grasshoppers are also eaten; and when, at a certain season of the year, the locusts ravage the country in vast swarms, the natives catch them with wide, shallow baskets. After boiling them, and winnowing, to clear them of the legs and wings, which are considered unfit to eat, they are packed in baskets, and taken to market for sale. Silk-worms in the chrysalis state are also used as food.

Having given you a list of the various kinds of animal food used by the Maddegassy, we will now speak more particularly of the grains and vegetables they use. First among these undoubtedly stands rice. You must know, children, that in the East Indies the people do not make use of bread. There

are probably millions of men, women, and children who have never seen a loaf of bread, and don't know how it tastes. You may think it very easy to do without; but if you were to try it once for two or three weeks, even with plenty else to eat, you would find it very difficult, and would declare, as I did when once I had to live among people who did not use it, that, however much else there may be on the table, it is impossible to make a good meal without bread.

Well, instead of our wheat, or rye, or corn bread, the Maddegassy, in common with many of the East Indian nations, use rice. You must not think they make it into a pudding, such as Albert likes so well, or even that they eat it with milk and sugar, in which way Fanny, I believe, relishes it very much. The Maddegassy simply boil it in water, and, when done, set it on the table, to be eaten without sauce of any kind. Prepared in this way, they like it, and consider it the "staff of life"—that is to say, the chief and most important food of man. All other kinds of food are thought only secondary to this. Even beef, the most highly esteemed of all animal food, is regarded as only an accompaniment. Accordingly, they call rice "*mahavoky*," that is, "able to satisfy the appetite;" and as, in our country, we ask people to "break bread with us," meaning that they are desired to partake of a meal, so a Madagascar man says, "Eat rice with us."

Albert. I mean to try if I can do without bread for a week.

George. Well, you may try. I think you will find it difficult.

Josephine. We will all watch Albert. You are not to eat bread for a week, remember, sir.

Albert. I think I can do without it; but mother will have to cook me some rice every day, or else it would not be a fair trial for me.

George. We will see how you can stand it. But suppose you take potatoes, instead of rice, as a substitute for bread. And now, as rice forms so important an article of food for the natives of Madagascar, I think I will tell you something about the manner of its cultivation. Before doing this, I will just tell you that all the rice raised in the Southern States—Georgia and the Carolinas—is sprung from half a bushel of an extra large quality, brought to Charleston in 1696 from Madagascar by a vessel which put in there to obtain a supply of provisions; so that you see even our country is indebted to that far-off island for something valuable.

Although so much land is cultivated, and so large a proportion of the inhabitants are farmers, they have but few agricultural implements, and these only of the rudest forms. Neither plows, nor harrows, nor hoes, nor scythes are known; and as for cultivators, and feed-cutters, and winnowing machines, and harvesters, none of these are ever thought of. They have no working cattle, and before the

missionaries came to the island, horses were almost, if not quite, unknown. Wheel-carriages the French first introduced, and of these there are even now but very few upon the island, so that nearly all the produce of the farm must be carried to its place of deposit on the heads of the laborers.

What a dreadful state of affairs it would be if all the wheat, and corn, and potatoes raised in the United States had to be brought from the fields to the barns, and from the barns to the markets, on the heads or backs of the poor farmers and their hired hands! I am sure we ought to thank God for the blessing of being born in a civilized land; and I will add that the most effectual way of thanking the good Lord for his mercies seems to me to be to contribute, each of us his mite, toward spreading these blessings among our less-civilized fellow-men.

Although so much of the land is made use of for farming purposes, it is a singular fact that no one owns any regular quantity. The one who comes first takes possession of as much as he can use, much as in our Western Territories farmers can settle down any where and own the land they settle upon—with this difference, however, that the poor Madagascar farmer must pay a yearly tribute to the chief of his district, who claims some kind of right to all the soil. If the first occupant should quit the land, any one who comes along may take possession, but no one is allowed to take what is already used

by another. As the labor is so severe, women, as well as men, work in the fields.

The *dry* season occurs just after the rice harvest. During this season, but some months after the crop has been carried home, the fields are dug up with rude native spades, often made altogether of wood. They do not spade the ground as our gardeners do, simply turning it over and loosening it, but dig it up in clods twelve or eighteen inches square. These clods are piled one upon another, something like bricks in a brick-yard, and thus they become perfectly dry, and the weeds in them are killed, having no moisture to nourish them.

When they have lain long enough to dry, the earth is again made level, and manure is mixed with it. I must tell you that it is necessary to lead small streams of water through rice-fields, with which, when necessary, the whole field can be overflowed. Narrow trenches are for this purpose dug around the borders of the fields, and water from neighboring brooks or rivers led into them. By stopping up the lower ends of these trenches, the water accumulates so as by-and-by to cover the entire field. After this is done the clods are broken up very finely, and then, all being smooth and level, the water is again allowed to barely cover it, and the farmer goes over it and sows his rice broadcast upon this water.

William. I suppose that is why it says in the Scriptures, "Cast your bread upon the waters, and you shall find it again after many days."

George. I think likely it is from this manner of cultivating rice that the metaphor originated. The month of September, when many of the trees put out their blossoms, is considered the commencement of spring, and during this month the rice is sown. After this operation is finished the water is let off, and some fine manure or mould is scattered over the ground. After two or three days, when the little germ begins to break through the surface, water is again let on; and when, shortly after, this is again drained off, the rice makes its appearance above ground.

When the rains commence, in October or November, the rice-plants (by this time from five to seven inches high) are transplanted into other fields, for at first they have been sown much too thickly to grow well. Less care is used in preparing these new fields. In most cases a number of cattle are driven over the damp ground, breaking and softening the moist sods, and this is all the preliminary cultivation the soil receives. The rice-plants are now given to the women, who set them in the mud seven or eight inches apart. With the addition of an occasional flooding of the fields and diligent weeding till the young plants have taken a start, nothing more is needed till the crop is ready for harvesting.

The grain has, however, yet some dangers to pass through. It may be injured by blight or mildew, or by hail-storms and strong winds, or locusts or other destructive insects may kill it. We are told that

the locusts frequently commit great ravages, in a single day destroying all the poor husbandman's labor of months. If all these dangers are safely passed, if the season is good, and the ground was well prepared, the return is bountiful. One bushel of rice will, in such case, yield one hundred bushels; and so great a number of stalks are sometimes produced from a single seed as that the reaper shall be unable with one grasp to gather them in his hand.

When the beautiful fields of grain are ready to be harvested, then is the most joyful season for the Maddegassy husbandman. Then men, women, and children hurry to the fields, all eager to secure that which God's bounty has given them. No doubt the poor people are grateful for the mercies they receive; but how sad a reflection that, instead of rendering their gratitude to that only true God who is the creator and preserver, the father of all, they bow down in adoration to idols, and scatter the incense of thanks before stocks and stones! Let us remember in our prayers, my dear children, these poor benighted ones of the earth, who know not the true God.

In this country we are beginning to think the cradle and sickle too old-fashioned for reaping grain, and in many parts large reaping machines are used; yet the poor Maddegassy has not even a sickle, but makes use of a clumsy knife to cut the ripe rice-stalks. Women and children follow after the reaper to tie up the sheaves, which are laid upon the stubble and left for some days to dry. Next the crop is

carried on the heads of the laborers from the field to a vacant space left in the vicinity, which is used as a threshing-floor. Here the grain is separated from the straw by beating it against a stone arranged for the purpose. The rice is then gathered from the hard clay floor, and winnowed to separate it from the beards and broken straw. This winnowing is done by standing in a draft and throwing a small portion of the rice and chaff into the air. The straw and chaff are blown aside, while the grain falls by superior weight into a basket, and is again thrown up.

And now comes the severest toil of all. The rice is to be carried home, to be there stowed away in granaries secure from the intrusion of insects or harmful damp. It is gathered in baskets holding about a bushel, and carried thus on the heads of slaves or laborers to the granary, which adjoins the dwelling, and is not unfrequently two or three miles from the field.

Various kinds of granaries are used by the natives. The three principal or most generally used only, however, will be described. They are all three represented in the engraving which you see on the following page. The first, as you perceive, is a house, built of bamboos or boards, and set upon stout pillars. To prevent rats and other vermin from ascending by these pillars, there is a projection about the middle of each, which is made very smooth, and upon which the rat can not maintain his hold.

RICE GRANARIES. IN MADAGASCAR.

The next is a pit, from five to six and a half feet in diameter, and seven or eight feet deep. The inside is lined with stiff, hard clay, which will effectually exclude moisture and burrowing animals. The pit gradually narrows toward the top, somewhat in the manner of a cistern, and its mouth, which is quite small, is closed by a stone.

Another kind is built entirely above ground, and of clay which hardens in the sun. It is conical in form, and sometimes fourteen or sixteen feet high. The only entrance or aperture is at the top, where the rice is emptied in. This, too, is closed by a

heavy stone. The mode of ascent, as you see by the picture, is by a stick in which notches have been cut. When rice is wanted, a little boy is let down from the top, who fills as many baskets as are required.

It has taken me some time to describe to you the manner in which rice is cultivated; but I must tell you yet a little concerning the mode of raising the *manioc.* This is a root somewhat resembling the yam, or white sweet potato in taste, when eaten raw, and forms, next to rice, the most important article of food for the Maddegassy. The ground is first well spaded up and broken, and then pieces of the manioc stems, about a foot in length, are thrust into the mellow soil, leaving about a third of their length above ground. It is a plant of slow growth, and does not come to perfection under sixteen or eighteen months. During this time it is only necessary to weed it once. Two rainy seasons must elapse between planting and harvest.

The most general way in which manioc is seen is cut in small pieces and dried in the sun. It is then light, tough, and slimy. It requires cooking before it is eaten. It is much used in many of the islands of the Indian Ocean. I have frequently tried to eat it, but never found it palatable. The natives are exceedingly fond of it.

I think it is now time for children to retire. To-morrow evening I will tell you somewhat of the manners and customs, the morals and religion of the

Maddegassy, and we will finish our story of the island by an account of the missionary labors among these people, and of the persecution of the poor Christians by the wicked queen.

So, with a pleasant good-night, the little party broke up, Albert repeating, as he left the room, his determination to eat no bread for a week to come.

EVENING THE SECOND.

On the next evening, the children having gathered about Master George, he continued his story:

I have told you of the animal and vegetable productions of Madagascar; I will now say something of its minerals. It is believed that gold has been nowhere found. Silver is met with but seldom. The most valuable mineral of all, however, iron, is found to exist in considerable quantities in several parts of the island, and in smelting the ore and working the iron the Maddegassy have made considerable advances, although, compared with the modes in use in civilized countries, theirs are, of course, yet exceedingly rude.

In their search after iron ore they seldom dig deeper than five or six feet, and oftener content themselves with gathering such as is found upon the surface; whereas, you know, in Europe and America, the miners often penetrate to a depth of hundreds of feet. Having no knowledge of wheeled carriages, or of beasts of burden, the labor of transporting iron and its ores must be exceedingly severe. We are told that it is carried from place to place on the heads of slaves.

The trade of blacksmithing is a very important one, and it appears that large numbers are devoted

to it. In some parts of the island they congregate in villages, but few of other handicrafts being permitted among them. They make pots, spoons, lamps, spears and javelins, knives, hatchets, spades, hammers, and chisels. A short time before the arrival of the missionaries they had invented nails; but all these articles were, of course, very rudely and clumsily made; and I dare say, if you could see one of their hatchets or hammers, you would scarcely know for what they were intended, while Fanny or Albert would not care to eat their breakfast or dinner with the aid of such spoons or knives as a Madagascar blacksmith would make.

I was once in Bembatooka Bay, and while there, going on shore one day, saw a native blacksmith at work. He was chief of the district, and had come on board on the day of our arrival to trade, and sell our captain some oxen. At that time he was dressed in the Arab costume, in a beautiful flowing robe of fine white grass-cloth, with a shawl bound round his middle, loose trowsers which were gathered above his ankles, fine red shoes, and a turban made of a shawl of many brilliant colors. He was an old man, with a long beard and mustache as white and shining as snow, right handsome features, and a piercing eye. As he moved majestically about the decks, I thought I had seldom seen a finer looking man.

The next day I was rambling about the shore, and among the houses of the little settlement, when

I saw a blacksmith at work, and walked up to examine the smithy. The smith was our chief. He had laid aside his fine clothing, and now sat cross-legged upon the ground, arrayed in a loose and ragged garment resembling a night-gown, with an awkward rag tied about his head, and his shriveled legs and arms perfectly bare. The anvil, a tolerably large piece of iron, was fastened to a heavy board lying upon the ground on his left. The fire was immediately in front of him. It was of charcoal. Between him and the fire was a large stone, through which two holes were pierced, leading toward the

MADAGASCAR BLACKSMITH.

fire. Into these holes were inserted two bamboos or hollow canes, each of which connected with a thin, air-tight leather sack. At the top of each of these little sacks was a wooden disk containing a valve opening inward, like the valve to a pair of common bellows, and a knob to take hold of, in order to work the machine. Sitting between these two sacks, he took a knob in each hand, and alternately raising and pushing down the disk, forced the air through the bamboos against the fire.

He was trying to hoop a bucket which he had obtained of our captain. It seemed a matter of much difficulty to him to unite the two ends of the hoop, particularly as he had no punch with which to make a hole for the rivet, nor even a good rivet, but only a very rude nail. Yet he worked patiently, squatting on the ground, now working the bellows (of which you have a picture on the preceding page), and anon hammering at the heated ends of the hoop.

Besides the workers in iron, there are found in Madagascar goldsmiths, carpenters, weavers, tanners, potters, dyers, and mat and basket makers. Of course, most of these handicrafts are conducted in an exceedingly rude manner, and with few tools. Weaving seems to be the general occupation of the women. The texture of their cloth, which is made of a species of hemp and wool, is not fine, but it is much valued at the Isle of France because of its durability. The women squat upon the ground

when weaving. The warp is wound about rods fastened to pegs driven firmly into the ground, and is spread at a distance of sometimes but a few inches from the ground. The filling is driven into its place by means of a smooth, round-edged piece of hard wood, moved by the hands, and taken out at every repassing of the filling. Wherever I had an opportunity to go ashore, the better class of the women seemed to be engaged at this loom, often simply superintending the operations of their female slaves, at other times applying themselves. They make beautiful mats of many bright colors, which are used to sleep on, instead of beds, as well as for carpets for the better class of houses. They have an art of making little baskets which are perfectly watertight. In these they carry milk or any other fluid they may have.

Fanny. Did you see baskets which would hold milk?

George. Yes; indeed, I have bought a basketful of milk frequently.

Fanny. If you had not seen it yourself, I would scarcely believe it.

George. The baskets are made of very finely split young bamboo, and look very neat. Previous to their communication with Europeans, the natives are said to have had no knowledge of money. Every thing was conducted by barter; that is to say, if one had any thing to sell, he took it to some one who had something else to dispose of, and they then

made a fair exchange. Whale-ships touching at the ports of Madagascar still deal by barter, and seldom pay money for any thing they want; but the bullock-traders of the neighboring islands, Bourbon and Mauritius, always pay for their cargoes in silver dollars.

I was in a whale-ship during part of the time I spent about the coast of Madagascar, and there our captain used guns, powder, scarlet cloth, tobacco, and calico of bright colors for trade. In St. Augustine Bay we used to get for a pound of tobacco a dozen large fat chickens, or seven or eight turkeys or geese; and for an ounce of powder a native would give a very large bunch of delicious bananas. They are always very eager to obtain fire-arms and powder. Some of our men would mix charcoal with the powder, in order to make the small quantity each could get go farther in the way of trade. When the poor natives found they were cheated in an article on which they placed so much value, they were very angry, and threatened to murder the cheaters if they came ashore.

I must now tell you something about the dress of the natives. The chief article of apparel of the men is a strip of cotton, linen, or silk, tied about the middle, and reaching down half way to the knees. The women wear a long strip of cloth, reaching from below the neck to near the ground, and simply wrapped once around the body. The slaves and poorer free people wear nothing but these articles. The wealth-

ier classes, or, rather, all who can afford it, have, besides these, a *lamba*. This is a strip of cloth or silk, three or four yards in length, and two or three in breadth. It is wrapped about the body in graceful folds, and, being edged with fringe of various bright colors, gives the wearers a very graceful appearance.

The king and queen alone are permitted to wear a *scarlet* lamba, that color being allowed to no one else. The king also carries a scarlet umbrella when he walks out, and it would be counted treason for any one else to have one of the same color. Hats or bonnets are not used at all, and shoes or sandals but rarely. The women, who are as fond of finery as any American ladies, wear anklets, bracelets, necklaces, and belts, composed of either gold, silver, ivory, beads, or shells, and the very poor people even make these ornaments of bones; as many of our ladies, not able to purchase real jewels, satisfy their vanity with shining bits of glass instead.

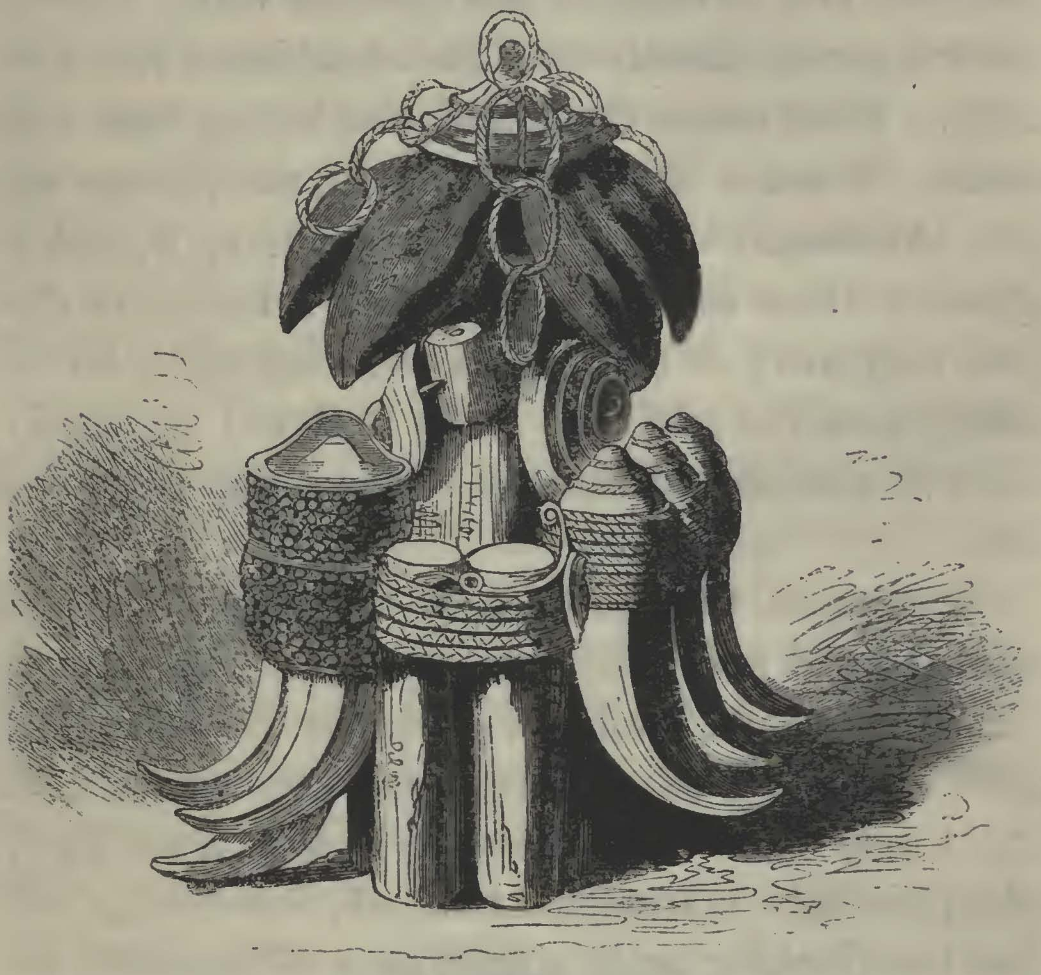
It is only since their trade with Europeans has commenced that the natives drink ardent spirits. But they appear not to have acquired the taste for liquor very readily, and, except near the sea-coast, drunkenness is a rare thing. Tobacco is much used, but not for smoking or chewing. They make snuff of it, which, being mixed with some fine-smelling herb, is put into the mouth, between the lower lip and the teeth. Here they leave it, sucking the strength from it, which they swallow, and, by a curious perversion of taste, consider very nice.

We will now speak of the religious state of the Maddegassy. I have told you already that they worship idols. It was for some time supposed that they did not, from the fact of their having no temples or regular places of worship. They believe in the immortality of the soul, but have no idea of future punishment, or of an especially happy state after death. They believe in one superintending deity, whom they call *Zanharé*, or "the God above." Subordinate to him they hold a great number of spirits, represented to them by idols. These idols they keep in their houses, each family having its own, and making its own votive offerings. That they have no idea of future reward is proven by the fact that they make no sin-offerings, but sacrifice to their idols only to obtain present benefits. There are, too, a set of idol-keepers, who would represent the priests of other pagan countries but that they appear to have very little power. They march in procession on certain occasions, bearing aloft their idols; and they receive the votive offerings of those who desire to conciliate the particular spirit they have in charge.

It is singular that the Maddegassy divide the time into weeks, as do we, and also keep a Sabbath; not, however, for purposes of divine worship, but merely as a day on which slaves and all laboring men may rest if they wish.

While they believe in the power of their idols, they hold to a greater power yet, which they call *Vintana*, and which we would call Fate or Destiny;

so that if their prayers are of no avail, they content themselves by saying that it was "ordered so." Strangers are not allowed to examine the idols, and, consequently, but few have been seen. Here is a representation of one, which was given to the mis-



A MADAGASCAR IDOL.

sionaries in 1831 by a converted keeper, and was by them sent to England, where it is now in the collection of the London Missionary Museum. It is composed of brass, beads, ivory, wood, and silver; it is bound together with silver wire, and ornamented with silver rings. How singular that this ugly thing, having not even the semblance of intelligence

about it, and put together without skill or design, should be worshiped as one of the most powerful gods of the island!

Such being the religious ideas of the people, it is not wonderful that their moral state is very low. I will tell you of some of the customs which may be said to spring directly from their barbarous idol worship. First comes the practice of killing little children. When a little child is born, the parents ask the idol-keeper or charm-man concerning it, and he decides either that it was born on a fortunate day, and may live; or that the day was not right, but an offering to the idol will make it right; or, finally, that it was an unfortunate day, and the child *must die*.

Sometimes the sentence is that the little babe shall be laid in the narrow passage at the entrance of the cattle-fold, while the cattle are driven out, and past its body. If none of them happen to step on it, it may live. If, however, which is most likely, the poor babe is trampled to death, the mother, who has been looking on in agony, goes off in tearful resignation, thinking it is "destiny."

Sometimes, however, even this poor chance of life is not afforded the babe. The astrologer says it must die. No matter how rich the father is—no matter how much the mother may love her child, or how bitterly she may weep at the idea of a separation, it must die. So the innocent babe is taken from its mother's arms and buried alive, or drowned,

or exposed in the woods to the wild-cat and other beasts.

The months of March and April, the eighth and last day of every month, and Wednesday and Friday of each week, are the entirely fatal days. Besides these, however, there are *hours* of other days which may happen to be counted fatal, so that during nearly one half the year little children must be put to death. Is it not a horrid state of affairs, children? Let us pray that God will give the poor people better hearts, and that the Gospel light may quickly dissolve this darkness of idol worship.

During the reign of Radama, that wise king made a law that no more children should be killed, and that all who were born on unfortunate days should be adopted by the king. This saved a great many lives, but it is supposed that since his death infanticide is again on the increase.

Another wicked custom is the trial by ordeal. Suppose a man to be accused of any crime, and there is evidence to prove him guilty: instead of being condemned according to law, he is made to pass a red-hot iron over his tongue, or to thrust his naked arm and hand into a crock of boiling water to pick out a pebble which lies at the bottom, or to perform some other dangerous action, and if he escapes without serious injury he is considered innocent, while, should he be burned or otherwise hurt, he is declared guilty and receives his regular punishment.

The ordeal of the *tangena* is most generally used

in Madagascar at this day. This is a powerful vegetable poison which grows upon the island. If taken in only small doses, however, it simply acts as an emetic. If two witnesses are brought against an accused person, he is condemned to the *tangena.* First he is made to eat a quantity of rice. With this three pieces of the skin of a chicken are given him. A portion of tangena nut is then scraped into water and given him to drink. Should the pieces of chicken-skin be ejected from his stomach, he is declared innocent; and should he afterward recover from the effects of the poison, the king grants him a pension. If the three pieces of skin do not make their appearance, he is straightway killed with a club, and his possessions are divided between the officers and the government. It is easy to see that those who administer the tangena are enabled to kill or save at pleasure, as they can increase or diminish the quantity given. The missionaries suppose that about one tenth of the population take the *tangena* at some period of their lives, and, further, that one in every five of these dies; so that we may judge one of every fifty of the population to die in this way, making over three thousand a year.

Cheating in trade and deceit of all kinds the Maddegassy are extremely addicted to. It is not considered at all dishonorable to lie; and the missionaries complain that there are in the language of the island no words for generosity and gratitude. On certain occasions lying is commanded by law; and, to show

how little trust is to be placed in the conscience of man, unless that conscience has been formed and educated under the law of God, I will mention that among the complaints made to the authorities against the Christians, one was that they injured the country by teaching the people to scruple at telling lies.

Such was the state of the people when the missionaries came among them. Their previous intercourse with white men had done them harm rather than good, and was now a barrier to the advancement of Christianity, inasmuch as the natives were slow to make a distinction between those whom they knew to be equally vicious with themselves, and those who, coming from the same country, yet claimed to be different. I sometimes think that a heavy responsibility rests upon those explorers and traders from whom savages receive their first strong impressions of the character of more civilized nations.

We must now speak a little of Radama, the most enlightened monarch of Madagascar. In 1810, the Isle of France came into the possession of the British. They continued to trade with Madagascar, on which island they depended almost altogether for their supply of cattle. Radama early cultivated friendly relations with the British, and in 1816 sent his two younger brothers, lads of ten and twelve years, to Port Louis to be educated under the supervision of the governor. At the same time, he invited vari-

ous handicraftsmen to settle at his capital and teach his subjects the arts of civilization. At the close of that year, Captain Le Sage was sent to hold a communication with the king. He and his party were well received, and Radama, who had desired to subjugate the inhabitants of southeastern Madagascar, who were independent of his authority, prevailed upon a Mr. Brady, a British soldier, to remain to organize and drill his army in the European manner.

In July, 1817, Mr. Hastie, a British agent, returned to Madagascar with Radama's brothers. He negotiated at that time the treaty which resulted in the total abolition of the foreign slave-trade. He brought some valuable presents, and, among others, some horses, which animal was now first introduced on the island.

In July, 1818, Mr. Thomas Bevan and Mr. David Jones, two missionaries who had been previously sent out to the Isle of France from London, sailed for Madagascar. On the 8th of September they opened a small school at Tamatave, a sea-port town. The children were delighted—so says their report—and particularly with the singing. They shortly returned to Port Louis, and early in 1819 revisited Tamatave with their families. They found, to their great joy, that the children whom they had taught had, in turn, imparted instruction to others, and so the good work had prospered. They now began their labors in earnest by the erection of a school-

house. But, unfortunately, they had landed in the most sickly season. Within three months after their arrival, Mr. and Mrs. Bevan, and Mrs. Jones, with all their children, fell before the Madagascar fever, the most dread scourge of that part of the world. Mr. Jones was also disabled by disease, but fortunately escaped with life. Thus these good people, who had left all the pleasures and comforts of their English homes to bear the Gospel of our Savior to the heathen, were within a few months called home to receive the reward of the blessed. How shall we sufficiently admire the courage and devotedness of him who, bereft of all that he held most dear, his wife and family, returned the following year to the field of labor on which they had so unfortunately perished!

In 1820, Rev. David Jones proceeded to the capital, Tananarivou, and on the 8th of December of that year he began a school with three children. Radama himself laid the foundation of a house for the missionaries. The number of attendants at the mission school steadily increased. The children were chosen, by order of the king, from his family and those of the highest nobles. Radama took a personal interest in all the concerns of the school.

In October, 1821, Mr. and Mrs. David Griffiths arrived at the capital. In December, in accordance with a custom of the country, which causes the first fruits of the ground, as well as the first results of any new invention, to be brought to the king, Mrs.

Griffiths presented to Radama the first specimen of needle-work done by her pupils. On New Year's day, 1822, the ordinance of baptism was administered for the first time on this island by Protestants. At this time the school numbered sixty.

In 1821, Prince Rataffé or Ratefy, brother-in-law to the king, sailed for London. He was bearer of a letter from Radama to the London Missionary Society, which raised much interest for Madagascar. In it he promises protection to as many missionaries as they chose to send, "*provided* you send skillful artisans to make my people workmen as well as Christians." Rataffé returned in company with Rev. J. Jeffreys and wife as missionaries, and four handicraftsmen, Messrs. Brooks, Chick, Canham, and Rowlands. These were to instruct the natives respectively in working in iron, tanning, and currying, and in the arts of spinning and weaving cotton, flax, and silk. I mention these names to you, children, because I think they ought to be written in letters of gold as heroes who voluntarily suffered all manner of deprivations, and some of them death, for the cause of missions and the good of a strange people.

Mr. Brooks died ten days after his arrival at Tananarivou. Much success attended the labor of the rest. But soon the jealousy of the ignorant natives was aroused. They could not realize that men would leave their friends and country to come among strangers merely to do good to these; and in searching for an object for these actions, they were sure

to settle upon a wrong one. It was whispered that Radama had encouraged the schools, in order that thereby he might easily get hold of the children, to sell them into slavery. Parents became alarmed, and those who, in obedience to the words of an ignorant diviner, would sacrifice a helpless infant, were now led by affection to conceal their children in rice-pits and other unwholesome places, to keep them from school. Many thus died of suffocation. Many believed that the white men desired their children for food, and would send them out of the country to be eaten.

By the interference of the king, a stop was put to the spread of these absurd fears, and soon the children were cheerfully sent to school. How delighted the good missionaries must have been to see their work so prosperous! They soon began to extend their operations, and preached and held schools in various parts of the interior of the island.

On July 4th, 1825, Mr. Jeffreys and his daughter died, on their passage to the Isle of France. In March, 1826, an examination of the schools took place. On this occasion Radama delivered an address to the scholars and native teachers, numbering two thousand. In this, his thoroughly practical tendency is displayed by this remark, "The knowledge you obtain is good—good for trade."

More missionaries were, from time to time, sent out from England, and the schools and preaching prospered greatly. The king himself did not at any

time embrace Christianity, but his shrewd mind saw at once through the superstitious errors of idol-worship, and, on the other hand, appreciated highly the advantages he and his people could not fail to gain from the introduction of those arts of civilization which he noticed go hand in hand with Christianity.

Of his freedom from superstition the following story, related by the missionaries, gives evidence. Radama had been informed that a man, at but a short distance from the capital, had given out that he was able to foretell future events, and was otherwise inspired. The king sent for him. He was received with much ceremony, the royal body-guard and the female singers being drawn up in order on the occasion. The singers saluted him, "Tonga ny Andriamanitra"—"God is come, God is come."

After some preliminary questions, in answer to which the impostor stated that he possessed powers of divination, the king said to him, "There is a piece of gold buried near this house; we have searched for it, but can not find it. Tell me where it is, and I shall believe your pretensions that you are a god."

The poor wretch, trembling, tried half a dozen places, but without success.

"Ah!" cried the king, "he is surely an impostor. He is deceiving the people and robbing them of their pence. Fetch a stick, and let him be beaten." Having received a thorough flogging, the king ordered him to be beheaded. He was, however, reprieved,

placed in irons, and kept at work until Radama's death.

During 1827 a printer was sent out, but, unfortunately, he died of the fatal fever in ten days after his arrival, and for lack of workmen, the types and press which had been sent out lay idle. In July, 1828, two more missionaries reached the capital, and eight days afterward one was buried. Indeed, it was at the most imminent risk of their lives that these good men proceeded to their stations, and I think we can not sufficiently admire their heroism in voluntarily going to die in a strange land and among the heathen.

In 1828 there were four thousand scholars in the schools of Tananarivou alone. Divine services were held in various parts of the island, and the inhabitants readily listened to the Word of God. The moral state of the people was gradually but surely improving. Lying and stealing were growing less frequent. The tangena and the practice of killing little children were both going out of use, and the slave-trade was stopped.

In this year (1828) Radama died. This was a severe blow to the missionaries. He had appointed as his successor Rakatobé, his sister's son. This young man was favorably disposed toward the missionaries. The priests, however, united with Ranavalona, the queen of Radama, to give her the crown, she promising them obedience and service. Rakatobé was speared. Prince Rataffé and his wife were

also killed; and in a short time all, with one exception, who had any claims to the throne, were put to death by the queen and her helpers, the priests. Prince Ramanétaka fled in time, and made his escape to the Comoro Islands.

But I must tell you something about the king's funeral. His body was placed in a large silver coffin, made by native silversmiths, and composed of fourteen thousand silver dollars. It was eight feet long, four and a half feet wide, and the same in height. The dollars were melted and beaten into plates, and these plates were fastened with silver rivets.

The following inscription was placed upon the coffin:

Tananarivou, 1st August, 1828.
Radama, Manjaka,
Unequaled among the Princes,
Sovereign of the Island.

Manjaka means king. The coffin was placed in a tomb thirty feet square and sixteen feet high. A great amount of the late king's property was buried with him. One of the missionaries (Mr. Ellis) gives a list of the articles, among which I read of 49 hats and caps, 155 coats and jackets, 96 vests, 170 pairs of pantaloons, 37 shirts, 54 pairs of stockings, 38 pairs of boots and shoes, a set of silver table-ware, 24 looking-glasses, 4 fine writing-desks, 18 gold finger-rings, 3 gold watches, 9 pairs of gold epaulets, 2 pairs of pistols, 10 swords, 24 muskets, etc., etc.

10,300 Spanish dollars were placed in the king's coffin. A cask of wine was buried opposite his tomb, with a brass cannon which was previously burst. Six of Radama's favorite horses were slain, and 13,952 oxen were distributed among the people gathered together at the capital. The dollars which were placed in the tomb were all marked, to render their after-circulation impossible.

A small house was afterward built over the tomb. It contains one room, which is elegantly furnished. A table, two chairs, a bottle of wine, one of water, and two drinking-glasses, are placed in the room. It is supposed that the spirit of the king may occasionally visit this place, and there meet the spirit of his father, and the refreshments are for the use of these spirits.

The custom of the country required a total cessation from all ordinary labors and amusements for the period of twelve months after the death of a sovereign. The queen and her counselors determined that teaching and preaching were unnecessary, and the missionaries were therefore obliged to close their schools and put a stop to public worship. A special edict permitted the culture of rice, to prevent a famine, but otherwise the people did nothing. Meantime the missionaries, deprived of their privileges of public usefulness, attended diligently to the translation of various parts of the Bible into Maddegassy, as well as to the putting together of elementary school-books. The press, too, was allowed

to be worked, and during the twelve months a large number of books were prepared.

Part of the schools were ordered to be opened in six months after the king's death. But shortly after, seven hundred of the scholars and native teachers were drafted into the army, and from this time the queen seems to have considered the schools only as a place where she could have her younger subjects educated for the army, and where she could at any moment seize upon them.

When the natives became reluctant to send their children to the schools, for fear of losing them in the army, they were commanded to send them regularly, on pain of severe punishment. At the same time, all public Christian worship was prohibited, and shortly the native Christians were forbidden to meet even privately, and were watched and punished for evasions of the command.

This was the beginning of the persecutions. In October, 1829, the French made an attack on the sea-port of Tamatave. This added, probably, to the already strong jealousy of foreign influence. The British commercial agent was dismissed with insult. Several of the missionaries returned to the Mauritius. The idols were acknowledged supreme in all public transactions; the government relied upon the diviners for the times of action; the tangena was re-established, and a number of officers and nobles were forced to undergo this ordeal. A general purification of the country by the tangena was pro-

claimed necessary, and it is supposed that many thousands of the Maddegassy perished in this way.

On the 1st of March, 1835, a general *kabary*, or meeting of the people, was called, and 15,000 soldiers were sent to attend it in company with the people, perhaps to overawe them. When all were assembled, an edict of the queen was read, by which "all who had attended school or had learned to read and write, all who had attended public worship, all who had spoken against the idols or customs of the country, and all who had been baptized, or had joined the Church or observed the Sabbath, were required within one month to come before officers appointed and confess the same."

Those who confessed were to be punished according to their offense. Those who did not confess, if afterward found guilty, were to suffer death. Upon a remonstrance by some of the chiefs, the time of confession was shortened to a week. On the 18th of June, 1835, six of the missionaries left the island. Two more sailed on the 27th of August, leaving then but two at the capital, who expected soon to follow. All those who had in any way acted as assistants to the missionaries were, after their departure, forced to drink the tangena, and thus many of them perished.

The persecutions now began in earnest. Threatened with death if they met for worship, a few of the faithful still used to gather after midnight, and, by the light of the dim taper, read the Scriptures to

each other. Their copies of the Bible and other books they were obliged to bury in the ground, or hide beneath floors and in stables. Four natives, who had in an especial degree excited the hostility of the queen, were placed head down in a pit, and, being there secured, were scalded to death with boiling water, which was poured over them. Numbers were put to death or sold into slavery, the queen and her chief officers in all cases appropriating their property. All who were suspected to be Christians were watched with jealous eyes, and their least movements were construed into offenses.

In obedience to the queen's edict many Christians confessed. Many others, however, declared their intention not to confess till persuaded they had done something wrong. A second edict now commanded all who had in their possession books or pamphlets of any kind, to deliver these up to persons appointed to receive them. A general search being instituted, a number of books were seized. These were brought before judges appointed by the queen. Some of the scholars were made to read them. Whenever an obnoxious word occurred the book was condemned. The word *Jehovah* was found in the hymn-book, and the book was pronounced against. The first verse of the Bible was thought unobjectionable, but in the second the word *darkness* occurred, and for this the book was condemned, "because the queen did not like darkness."

All publications which contained the name of the

Savior, or any of the names connected with the Christian religion, were pronounced bad. The books were stored in an old building, and here they became prey to the rats; and it is related that, to prevent them from being altogether destroyed, the soldiers who guarded the literary treasure were ordered to provide cats, and a regular allowance was made for a time out of the queen's treasury for meat for these cats.

Amid all this persecution the converts continued their secret meetings, and not only grew in grace themselves, but had additions to their numbers. Only a few months before the missionaries were ordered to leave the island, the printing of the Bible in Maddegassy had been finished, and a number of copies secretly distributed. These were highly valued, and great care was used in concealing them. Seventy Bibles, besides a number of Testaments and tracts, were buried in a secure place by the missionaries before they left Tananarivou. We learn from the accounts of the missionaries that during the fifteen years in which the mission was open, a Dictionary, in the Maddegassy and English languages, in two volumes, was nearly finished; the Bible was translated and printed complete, and about 30,000 copies of tracts and portions of Scripture were distributed, some to very remote parts of the country.

But the queen, who was so eager to put the Christians to death, did not stop short there. She tyrannized over all her people. She desired to have a

great army, and so all the young men, and all boys over twelve years old, were made soldiers. Then she wanted much money to feed and clothe her army, and the poor people were obliged to pay taxes. Those who could not pay were robbed of every thing they possessed, and many, in turn, became robbers, and roamed in bands through the country, stealing of the wealthier people. Two hundred of these robbers were caught by the queen's troops, and were all put to death on one day at Tananarivou.

The people in the southeastern part of the island refused any longer to pay taxes, and the queen sent a large army to conquer them. When the people saw the army they desired peace, and promised to pay; but the men were commanded to meet in a certain place, and when ten thousand were gathered together, they were surrounded and killed by the soldiers, not one escaping. The boys, who had been commanded to remain with their mothers, were then *measured.* The queen had commanded that all who were of a certain height should be made soldiers. All who were over or under this height, even if it was only half an inch, were killed upon the spot, perhaps in the presence of their mothers.

Besides all these murders and cruelties, in eight months upward of one thousand executions took place in various parts of the island. Of these many were burned to death, some were speared, some died by scalding water, some were thrown from a high place, and some were even buried alive. No one

can tell how many poor people have suffered death, or torture, or imprisonment, or slavery, at the hands of this wicked queen, who seems to delight in nothing so much as the wretchedness of her subjects.

The persecutions of the Christians lasted seventeen years, from 1834 to 1851. They, however, still continued to keep up their faith, and, notwithstanding the strictness of the watch kept upon them, gained converts year by year. In 1846 their number was increased by one hundred new converts, and among these was Rakotandrama, the only son of the queen. When, five months afterward, twenty-one of the new converts were condemned to death, the queen's son, with noble courage, appealed publicly to his mother for their lives, and was, happily, successful in gaining his wishes. He has continued to aid and encourage the Christians, but his influence has not been at all times great enough to save them from death.

In 1850 two thousand converts were summoned to the capital. Ten of these were thrown down a precipice two hundred and forty feet, and thus dashed to pieces. Three were condemned to the stake. They were tied up, and the fagots were fired. Three times the rain extinguished the flames. The people were awed at the repeated interposition, but the authorities would not grant a reprieve.

In 1853 letters were received from converts in Madagascar, stating that a change was about to take place in the government. It was said that the queen

had not only much changed in her actions toward the Christians, but, farther, that she was about to resign her authority into the hands of the prince her son. This has not actually taken place; but some good missionaries, who volunteered to go out to Madagascar as soon as the news reached London, have written back that the chief of the persecutors is dead, and that his son (who is a Christian) and the queen's son have now the authority in their hands.

Albert. Do you know any story of the Madagascar Christians besides those you have told us? I like to hear how brave and good some of those Christians were when their queen asked them to do wrong.

George. Yes; I can tell you the story of Rafaravavy, a Christian woman, who, after the departure of the last missionaries, was apprehended, and suffered much and willingly for her faith's sake. Rafaravavy was the daughter of an officer of the queen's household. She had become a Christian before the extreme measures against them were enforced. While she was yet an idolatress, she was exceedingly devoted to her false gods, often leaving herself and household without food or proper raiment for a time, in order to supply means for the worship of her idol. Upon her conversion to Christianity, she brought all the natural enthusiasm of her spirit to bear upon the propagation of her new faith. She rented a house at the capital, in which prayer-meet-

ings were regularly held. She also labored hard to secure the conversion of her friends.

A short time before the departure of the missionaries, Rafaravavy, with nine others, was accused of reading the Bible and praying. Three of her own slaves were her accusers. Although it was not usual to receive slaves as witnesses against their owners, in this case the accusation was entertained. While the affair was being investigated, the slaves hid themselves. Rafaravavy's father, hearing of their action, caught them and put them in irons, determining to punish them for accusing his daughter. She, however, prevailed upon him to release them. She prayed with the poor slaves while they were in irons, read the Scriptures to them, and so led them to see the error of their ways that they were soon themselves new creatures.

As the charge brought against Rafaravavy was proved, the judge advised her father to persuade her to a confession. She unhesitatingly acknowledged that she prayed to the only true God, but she steadily refused to betray her companions. This greatly enraged the queen, who ordered her servants to put her to death. This sentence was, however, commuted at the intercession of some influential person near the queen. Rafaravavy's life was saved, but she was fined to the amount of half her property and half the price which would be given for her if she was sold into slavery; for this wicked queen

claimed and exercised the power to sell any of her subjects at her pleasure.

The fines were fortunately paid without the sufferer having to be sold into slavery to meet them. She thereupon hired a house at a short distance from the capital, and once more small parties of Christians met there with her to worship the true God. They dared not, however, gather there regularly. They were too closely watched for this. Sometimes, therefore, they would meet at night upon the neighboring mountains, at places appointed beforehand. Sometimes they appointed other secret places for meetings; for they knew very well that slavery or death would be the punishment if their meetings were discovered. How admirable is the faithfulness of these humble Christians, who, though but lately reclaimed from the darkest superstitions, no sooner knew the light of the Gospel than they clung to it even at the expense of their lives.

God blessed them in their prayers, for we read that at this time their number rapidly increased, and they seem too, for some time, to have enjoyed a season of quietness.

But they were not long left unmolested. Their enemies were constantly upon the watch. Ere long fourteen were apprehended, and on refusing to "confess," by which was meant to abjure Christianity, were sold into slavery. Shortly afterward some spies, who hoped to get possession of part of Rafaravavy's property by their information, had her and

nine others taken up. Again this pious woman suffered long and severe examinations. Again she freely acknowledged herself a Christian, but firmly refused to disclose her companions. It was thought that this time her life would be sacrificed. Fourteen days were consumed by the government in determining her fate. Finally, the people of the capital were assembled, and ordered, in the name of the queen, to seize upon Rafaravavy's property.

She was at home, whither she had been permitted to retire. She knew naught of the new decision till the people rushed madly into the house, seizing and carrying off whatever they could lay their hands upon. She was then made to follow four of the regular executioners. Of course, all expected that she would be immediately put to death. She meekly followed the officers, repeating to herself, "Lord Jesus, receive my spirit." Several other native converts followed to encourage her. Instead, however, of being put to death, the officers placed heavy irons upon her, informing her, at the same time, that she was to suffer death, by the queen's orders, on the following morning. That night a fire broke out in the capital, and burned down many houses. This fire, which, by many even of the idolatrous natives, was judged providential, gave rise to so much confusion, that the execution of Rafaravavy was neglected. The queen seems herself to have been affected by the occurrence, for it was in a few days ordered that the ten condemned should be reduced to perpetual slavery.

One other, a woman, was killed. When taken to the place of execution, she received permission to kneel down and pray. While still committing her spirit to the Lord, she was pierced through the heart by the spears of the executioners. Her body was denied burial. It was left to be devoured by the dogs.

Rafaravavy, after lying five months in irons, was sold into slavery. She fortunately fell into the hands of one of her distant relatives. Here, although forced to work, she was at any rate protected from insult and contumely. Her husband, who was an officer in the army, had been long absent from her. He visited her while she was in slavery. Her condition was, after this, greatly ameliorated. She took advantage of her larger liberty to form another society of Christians. After meeting for a few months in secret, they were again discovered. This time they were betrayed by a man, who, under pretense of joining them, found out from one of the members their places of meeting.

This time Rafaravavy, Paul, and Joseph, all of whom had been already once condemned, were told to expect no mercy. But it seems as though the influence of her father made the government loth to act very stringently in her case. They were not at once apprehended; they therefore lost no time in fleeing from the city.

In this flight they were joined by a number of others who saw death impending over them. The

company was divided: three concealed themselves in a wood near the capital. Here food was brought them by a friend, who thus supported them for three months, till he had spent all his means. The women wandered about from village to village. Many of the party were obliged to seek concealment in pits and bogs, the queen's soldiers being continually in search of them.

Finally, by the aid of Mr. Jones, who visited Tamatave for that purpose, a considerable party of refugees were taken to the Mauritius, whence six, Rafaravavy among the number, embarked for England. After this escape the persecutions were carried on with much greater vigor, as I have before told you, and doubtless very many faithful Christians suffered as much as poor Rafaravavy, without being able, in the end, to make good their escape from their savage persecutors; for, shortly after the departure of the party with Mr. Jones, all the ports of Eastern Madagascar were closed against French and British ships, and that avenue of escape thus closed.

Some years after the queen had caused the ports of her territory to be shut against the ships of civilized nations, a French vessel made an attack upon Tamatave. The natives seem to have resisted the invasion. They cut off two boats' crews of the attacking party. These were beheaded, and their heads stuck upon the palisades which form the defenses of the town. When I was in Port Louis in 1850, news was received there that the queen had

determined to permit trade at Tamatave. Ships were immediately fitted out to sail thither, for the oxen of Madagascar are much valued at the Isle of France, and the trade is very important to the inhabitants.

I was in one of the first ships that entered Tamatave Bay after the restrictions were removed. We were permitted to pay a visit to the little gathering of huts which formed at that time the town. Over the gateway by which we entered we saw twenty skulls stuck upon the sharp points of the palisades. They were bleached white from several years' exposure to the rain and winds.

When the governor of the Mauritius was informed that these skulls were the remains of the French boats' crews who had been murdered some years previously, he sent a request to the authorities to have them taken down and decently interred. This was, however, refused, by order of the queen, who had the captains of vessels informed that if they did not like the skulls, they need not visit the Bay.

Since then, I have understood, several other ports on the eastern coast have been opened, and missionaries are in readiness at Port Louis, waiting for the good tidings that the land is once more thrown open to Gospel influence. Let us pray, children, with one of the poor martyrs of Tananarivou, whose last words as he was tied to the stake were, "O God, open the eyes of the Queen of Madagascar!"

EVENING THE THIRD.

"Albert ate a piece of bread and butter this evening for his supper," said little Fanny, with a roguish twinkle in her eyes, as she took her accustomed place on George's knee.

"I could not get any rice, and so I thought it was not a fair trial," replied Albert.

George. I think you found, though, that it is not so easy to do without bread. It is well enough to try such matters sometimes. It makes us feel more grateful for the blessings we enjoy, many of which we have become so accustomed to that we take them as matters of course.

Having heard of an island of which civilized nations know almost less than they do of the interior of Africa, and the inhabitants of which are yet plunged in the darkest barbarism, while the extreme unhealthiness of the climate seems to bid defiance to the advances of European civilization, we will now take a peep at one of the most beautiful and fertile islands of the tropics. William, can you tell me how Java is bounded?

William. Java is bounded on the north by the Java Sea, and on the south by the Indian Ocean.

George. Yes; and if you look at the map, you will see that to the east of it lies the little isle of

Bali, while on the west is the large and interesting island of Sumatra, of which, perhaps, we shall by-and-by have somewhat to say. From each of these islands Java is separated by a strait, and it has been supposed by geographers that, some thousands of years ago, all these islands were united, forming thus almost a continent. The Javans, indeed, have a tradition that, in former times, the islands of Sumatra, Java, Bali, and Sumbawa, which, as you will see on the atlas, closely adjoin each other in the order I have named them, were united; and their tradition farther states that, after three thousand rainy seasons from the time of their separation, these isles shall again be brought together.

Scientific men have declared it quite probable that all the islands now known as the Malay Archipelago were once joined to the peninsula of Malacca, and suppose that the separations were caused by the influence of volcanoes, which abound in those regions of the earth.

I have not been able to find any mention made of Java by any of the ancient geographers. In modern times, the Portuguese, of whom I spoke to you in the last story, first established commercial relations with it. After Vasco de Gama had proved that ships could sail south without danger of being burned up, and had—much to his own surprise, I dare say—discovered the passage to India by way of the Cape of Good Hope, the Portuguese, under whose orders he was sailing, sent out numbers of

vessels to make discoveries, and take possession of the strange lands in the name of the Portuguese king.

Sumatra was the first island of the Malay Archipelago visited by these navigators. Alphonso de Albuquerque planted his *pillars of possession* and the flag of his country on that island in 1510, more than 340 years ago. In 1513 he had the first communication with Javanese. The inhabitants of this and the neighboring islands seem already at that time to have been the possessors of a fair share of civilization. They attended to agricultural pursuits, and, in vessels built by themselves, transported the productions of their islands to other ports for exchange, thus carrying on a busy and prosperous trade.

The Dutch, who have so long almost monopolized the resources and trade of Java, and have still possession of the most important portion of its commerce, made their first voyage thither in 1595. Their first settlement was made some years subsequently, at a place called Bantam. The ground and harbor were granted the Dutch admiral for defending the King of Bantam against the Portuguese, with whom he was at war.

Batavia, at present the principal colonial city in the island, and long one of the most important places in the Orient, was founded in 1610. Its original name was Jákatra. It received the name Batavia in 1621.

The first visitors to the island found its inhabit-

ants to be Mohammedans; but the existence of numerous monuments in various parts of the island, as well as records of its history which have been preserved by the Javanese nobles and chiefs, prove that the religion of the country before the introduction of Mohammedanism was that of Buddha, which now prevails in Hindostan.

The records of Javan history also prove that not till after much internal disturbance and several wars was the religion of Mohammed established. The period assigned for this event is the year 1400, or little more than a century before the first visit of the Portuguese.

One of the early Portuguese navigators says of this island: "The figure of the island of Java resembles a hog crouched on its fore legs, with its snout to the channel of Balaberao, and its hind legs toward the mouth of the Straits of Sunda, which is much frequented by our ships."

Of the people this navigator says: "They are a brave and determined race. * * * The men are expert navigators, in which they claim priority of all others; although many give the honor to the Chinese, insisting that they precede the Javans. But it is certain that the Javans have sailed to the Cape of Good Hope, and have had intercourse with the island of Madagascar, on the off side, where there are many people of a brown color, and a mixed Javan race, who are descended from them."

Thus we see that, many hundred years perhaps

before the advent of Europeans in those islands, the inhabitants were possessed of many arts of civilization, and prosecuted a tolerably extended commerce.

We will now speak of the island as it is at present. It is 630 miles long, by from 35 to 126 miles broad, and is reckoned to contain about 49,730 square miles, which is about one thousand square miles less than the State of North Carolina, and about 16,000 square miles greater than Indiana.

It is noted for the variety of its native productions and the fertility of its soil. Its coast is intersected by numerous bays and harbors, many capable of containing large fleets. The interior is divided by two mountain ranges, from which descend numerous rivers. Many of the mountains are volcanic; and, although no destructive eruptions have lately taken place, it has been ascertained that no less than eight of the thirteen volcanoes visited by travelers are active—that is, contain fire, and may deluge the country with fire and molten lava at any time. When in an active state, the volcanoes are remarkable for the quantity of sulphur and sulphurous vapors they discharge. Speaking of the crater of one of these volcanoes, which contains a lake strongly impregnated with sulphur, Sir Charles Lyell says, "The sulphurous exhalations have killed tigers, birds, and innumerable insects; and the soft parts of these animals, such as the fibres, muscles, hair, &c., are very well preserved, while the bones are corroded and entirely destroyed."

To show you how violent the eruptions of volcanoes are sometimes in this part of the world, I will give you a little account of that of the Tomboro mountain, in the island of Sumbawa, in April, 1815. The period during which the mountain continued to vomit forth fiery lava and ashes extended over eighteen days. The shocks were felt at a distance of a thousand miles; and on Java, which is from two hundred and fifty to three hundred miles off, the clouds of ashes were thrown in such dense showers as to obscure the light of the sun; while in falling they injured the vegetation to such an extent as in some parts of the island seriously to threaten the inhabitants with a famine.

The crater appears to have run over, as a bowl would when set under a fountain. The lava ran over on all sides, and the entire mountain appeared like a mass of liquid fire. Showers of stones dropped on all the country round. Shortly a violent whirlwind passed over the scene, tearing up the largest trees, bearing men, women, and children, cattle, houses, and trees, before it, and carrying them in many cases some distance to sea. The sea itself rose over twelve feet higher than it had ever done before in the memory of the inhabitants. Every thing was blown down, burned by the lava, or washed away by the swelling waters.

It was ascertained that of twelve thousand inhabitants of the districts nearest the burning mountain, only five or six individuals were saved. The sound

was noticed at a distance of nine hundred and seventy miles, while at a distance of three hundred miles the clouds of ashes were so dense as to produce utter darkness. The explosions did not cease entirely until the 15th of July, three months after the commencement of the outbreak.

In August, 1772, the greater part of the large volcano of Rapandayang, on Java, tumbled in, or, more correctly speaking, was swallowed up by the earth. Dr. Horsfield, a traveler of learning and research, gives an account of this catastrophe. On the 11th and 12th of August there was observed about the mountain an unusually luminous cloud. The inhabitants became alarmed at this appearance, and fled. Before, however, they could all make good their escape, the mountain literally fell into the earth, amid a tremendous noise, and an eruption of immense quantities of volcanic matter. An extent of ground, estimated at fifteen miles long and six broad, was swallowed up; forty villages were destroyed, and two thousand nine hundred and fifty-seven of the inhabitants perished. The ground was hot to the touch six weeks after the catastrophe.

You will see, from these accounts of the vast force and power of these volcanoes at the present day, and the wonderful transformations in the surface produced by their explosions, that it is quite possible that all the group of islands, of which Java is one, may at some day, long past, have formed one country.

You must not, however, suppose, from these ac-

counts of disastrous eruptions, that the country is periodically laid waste by torrents of lava. On the contrary, many portions of Java, judging from the size of the trees growing, and the exceeding fertility and great depth of the soil, seem never to have been injuriously affected by these explosions; and, taken altogether, I suppose the Javanese do not consider themselves much more endangered from this cause than do we.

The climate of the island was formerly said to be exceedingly unhealthy. Later travelers inform us, however, that this is true only of the sea-coast, which, being low and marshy, is ravaged by deadly fevers. In the interior it is not so warm, and the land being higher, it is quite healthy, even to Europeans or Americans. Batavia, the chief port on the island, has, however, the reputation of being one of the most fatal places in the world, even to constant residents. It owes this probably to the fact that it is built in part of ground redeemed from the sea, and, farther, to the circumstance that the only drinking water obtainable is rain-water, preserved during the summer or dry season in large wooden tanks, where it soon becomes putrid and unfit for use. In Batavia, in sixty-two years, 87,000 sailors and soldiers have died in the hospitals alone.

The island of Java has no winter. It is summer all the year round; and the oranges, bananas, and other delicious fruits which there abound may be seen growing on the trees at all times, and in all

stages of perfection—some ripe, some half ripe, some just in the blossom, and others still in the bud. To us, who for four or five months of the year see the poor trees bereft of their beautiful foliage, looking dreary and forlorn, while the surface of the earth is barren or covered with snow, the thought of eternal summer seems delightful. But I doubt if, after all, there is not more of comfort in the regular alternation of the seasons than in the tiring sameness of the tropical climates.

Albert. I would like to try summer all the year round, once. I think I would like it.

Fanny. So would I. I could play out doors all the time, and would not get cold fingers.

William. Yes, but you could not sit so comfortably by a fire, and hear stories told about strange countries, as you are doing now. I dare say the Javanese have no fires in their houses.

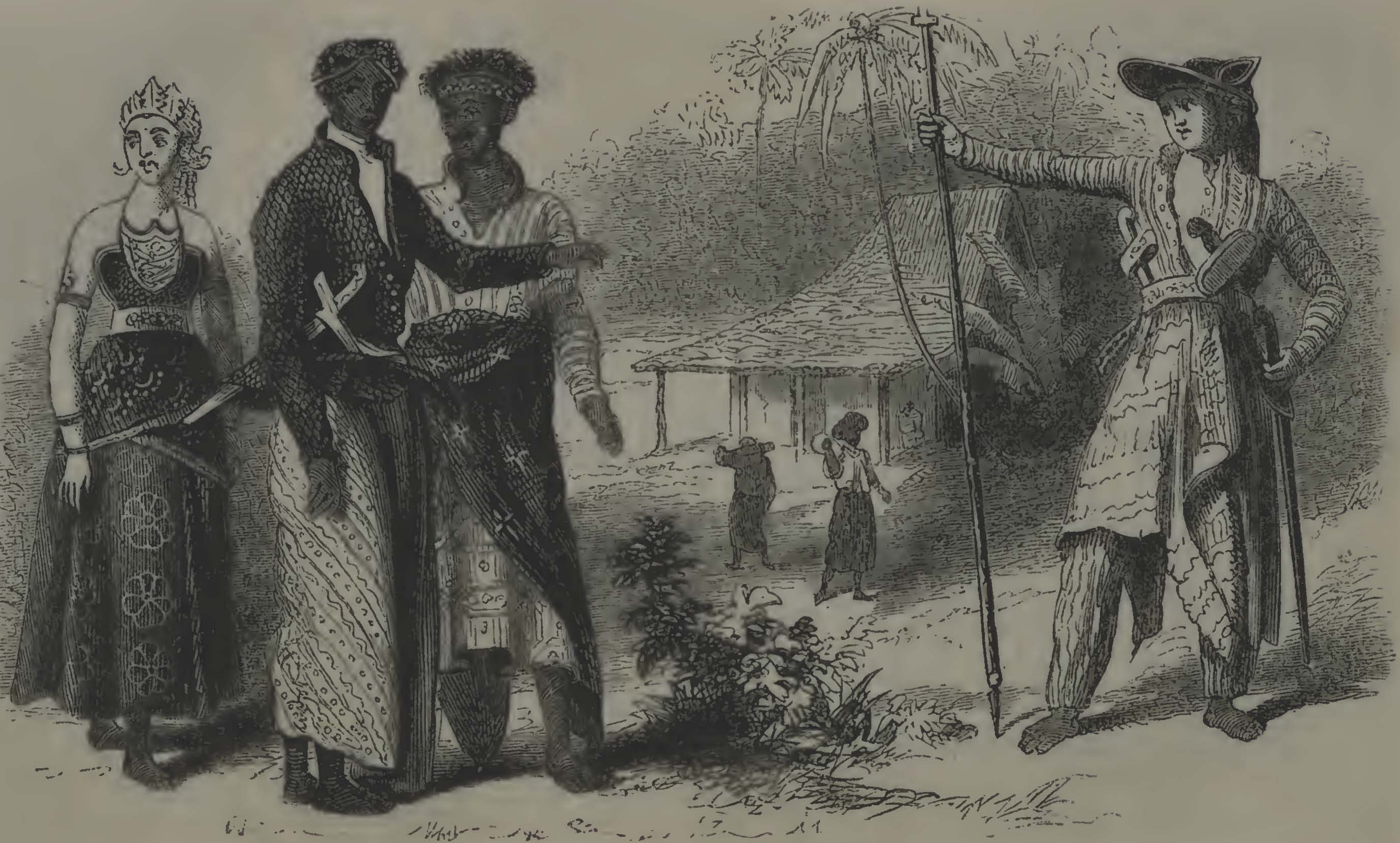
George. No, they cook out of doors, and never know the comfort of warming themselves by a nice fire like this. As in Madagascar, so here, there is a rainy season, which I suppose might answer to our winter. In Java this lasts from October to March or April; but the rains are by no means steady, and there are many days when the weather is as clear and beautiful as in the dry season.

The Javans are a fine-looking people. Their color is yellow; their hair black, long, and flowing, and sometimes what we call wavy. They are of the middle size, and rather slender, with small hands

and feet. They have intelligent countenances, bright eyes, a small nose, but, as a general thing, ugly mouths. This arises from a universal practice of blacking their teeth.

We admire nothing more in one's appearance than nice white teeth. The Javans, on the contrary, think it a disgrace to allow theirs to remain "white, like a dog's teeth." Accordingly, when children are about eight or nine years of age, their teeth are filed to give them a peculiar shape, and then blackened with a dye. As the enamel is filed off, the dye soon strikes in, and in a short time the teeth are perfectly black. The mouth, when opened, has a horrid appearance, and fills one with disgust. The teeth soon decay, and before the people become very old, nearly all their teeth break off.

In person the Javanese are active and graceful. They are noted for the flexibility of their bodies and the agility of their movements. They are very neat in dress, and of cleanly habits. They generally bathe once a day, and use every means to keep their persons and clothing neat. The principal article of dress is a kind of petticoat or skirt, reaching from the middle down to the knees. With the women, this commences under the arms, and a vest, often very tight, is worn over it. When the men are at work, this petticoat is tucked up out of the way. Those who can afford it wear two or three vests of various bright colors, and having short sleeves reaching only to the elbows. A handker-



JAVAN WARRIOR, CHIEF, WOMAN, AND LABORER.

chief is folded about the head, in the manner of a turban, and when they go out a large hat of palm leaves or split bamboo, and of the shape of a wash-hand-basin reversed, is placed over this, to protect them from the rain and sun.

Over their vests and shirts the women wear a loose gown, reaching to the knees, with sleeves buttoning at the wrists. The women do not wear a handkerchief about their heads, but tie up their hair, and fasten it with ornaments either of brass, horn, silver, or gold.

Both men and women, and of all classes, poor as well as rich, wear rings on their fingers. With the men these are often made of iron. Those worn by the women are of brass, or copper, or the precious metals. The poorer people use no protection for the feet. The wealthier wear sandals or slippers in the house, and nowadays the men often wear boots, in the European fashion.

Neither the men nor the women cut their hair. Both often let it hang down loosely; and as the men have little or no beard, and both sexes dress much alike, a stranger is often at a loss to know whether a man or woman stands before him. The priests dress in white, and wear large turbans like the Arabs.

This is the usual dress of the Javanese. The extremely poor people often, however, wear nothing but a piece of cloth about the middle, and tie up their hair, using neither handkerchief nor cap.

The Javanese soldier has a dress peculiar to himself. This consists of pantaloons, buttoned at the side from the hip to the ankle; a short skirt of fine cloth falling just below the knee; a piece of stuff rolled tightly around the body seven or eight times, in the manner of a military sash, but reaching from below the arms to the hips; two vests, one with, the other without buttons; a skull-cap, with cloth shade for the face; sandals; and, lastly, the sword-belt. Three krises are usually worn by each warrior: one on each side, and the other behind. One of these is his own; another has descended to him as an heir-loom of the family; and the third he receives from his wife's father on taking his wife home. When the warrior goes to the field of battle, he dresses in his richest attire, and wears all the jewelry of which he is the possessor.

In their manners the Javanese are affable and polite to equals, and respectful to superiors. When we desire to show our respect for any one who visits us, it is customary to rise, and receive them in a standing position. The Javanese judge the reverse the most respectful. Thus, on the approach of a chief or eminent man, the common people squat down on the ground, sitting on their heels till he has passed by. When having audience of the sultan, too, it is usual to squat down in this manner. To stand erect would be thought a mark of disrespect.

But there are ceremonies which you will think

stranger still. Thus, whenever an individual comes into the presence of his chief, he is expected to make an obeisance by closing his hands and raising them to his forehead; and when a child approaches its father, the same ceremony is observed; from which I judge that the Javanese children are much better trained than many of the little boys and girls of our country, who pay no respect at all to their parents.

Fanny. You promised to tell me something of how the little children dress and do.

George. The children do not wear any clothes at all until they are seven or eight years old. As it is always warm weather, they run about a good deal, and play out-doors all the time. They get used to running about without clothing, just as little boys in America become used to going without shoes or stockings during summer. At night they have a little mat of various colors to sleep on, and perhaps a piece of calico, which their mother gives them, to cover themselves up; and, as soon as it is daylight, they jump up and go to play again. There are no schools for little children except those the missionaries have; and most of them do not learn any thing, and do nothing but eat, and drink, and sleep, except, perhaps, practicing to throw a javelin, or cut with little swords. This is their life till they are twelve or thirteen. Then they have to help their parents to work.

I must now tell you something more of the con-

duct of the poor classes to the rich and powerful. When the poorer people desire to speak to a chief or noble, they are not allowed to address him in such language as they use toward each other, neither does he answer them in the language which he commonly uses. There is a peculiar language, betokening inferiority on their part, which is required to be used in such cases.

And, again, should a poor man desire a favor of a chief, he is required to kiss the chief's knee, or his instep, or the sole of his foot, before he is allowed to present his petition.

Albert. I should not like to be a poor Javanese.

George. No, nor a chief or rich man either, my boy; for such servility degrades the chief as much as the poor man.

Besides the natives, numbers of Chinese, Malays, and Arabs are settled in Java. Next to the Javans, the Chinese are the most numerous. They are very industrious, and, although they come to the country poor, generally very soon amass wealth. During a civil war in 1742, the Dutch, who had then possession of a large portion of the island, pronounced against them a decree of extermination, and massacred great numbers.

The Malays are mostly seamen, or in some way connected with the native shipping. Of the Arabs, some are merchants, but the majority are priests.

The houses of the natives are made of flattened bamboos plaited together. They are placed upon

the ground; and in that respect the Javan custom differs from that of neighboring islands, where the houses are found universally built on elevated stakes. The partitions are made of plaited bamboo. The roof is thatched with long grass or bamboo. There is a door, but no windows. As they are out of doors nearly all the time, windows are not needed.

At one end of the house is the room for the grown people; at the other end is an apartment for the children. The beds are simply raised places along the wall, built of bamboo, lined with leaves or a little cotton, and the whole covered with a prettily worked mat. Of course, where the people are wealthy, their houses are larger, often having five or six rooms, and sometimes being constructed of bricks instead of bamboo. The cost of a house with two rooms is about four rupees—that is, two dollars; so that a man can have a house of his own, even if he is very poor.

These cottages are never found alone. The natives love society, and always build in little villages. They take care, when forming a village, to have each house surrounded by a piece of ground, which serves as a garden for the proprietors. In this garden, oranges, bananas, pine-apples, mangostins, melons, shaddocks, and all the other delicious fruits of Java, are planted. These plants being carefully cultivated, the little cottage is soon almost buried in their foliage. A Javan village, thus embowered in green, is a beautiful sight. No doubt, in these little

villages the people enjoy life very quietly and peacefully.

Neither the camel nor the elephant is found on Java. There is a breed of small but fine horses, however, which are used by the wealthier Javans for riding. The buffalo is mostly used as a beast of draft and in agriculture. It is patient and enduring, and is therefore a very serviceable animal. The cows give but little milk, probably because with the Javanese milk is not an important article of food, and they neglect to milk their kine.

Besides the buffalo and a species of cattle originally brought from the Malabar coast, both which are worked in the field, the natives raise a few sheep and goats. The goat is a great favorite all over the East Indies. It takes care of itself, and breeds fast, and is therefore, perhaps, the most profitable stock for the poor. Sheep are little valued. Their wool is coarse, and little used except to stuff saddles and pillows.

The Chinese raise large numbers of hogs. The Javans, who are Mohammedans, abominate pork. I once saw a whole boat's crew leap out of their boat into the water because the cook of our vessel, who had gotten angry at them, threw a piece of pork into the boat. After removing the pork they reentered the boat, but before they would again return to their work every vestige of grease was scraped from the seats and bottom of the boat. If a piece of pork is brought in contact with the body of a

Javan, the place must be immediately purified by being seared with a red-hot iron. And, with many of the very strict, even contact with one who eats pork is thought to produce defilement.

Comparatively few sheep and goats are raised by the Javans; but the country abounds with fowls, and their meat is much more used than any other. At Java Head, a stopping-place for Indiamen, fowls are sold at the rate of twenty-five for a dollar; and, in many of the less frequented harbors, one can have the pick of the barn-yard at the rate of forty for a dollar.

Of wild animals the largest are the wild Javan ox, the rhinoceros, and the stag. Besides these, tigers, leopards, jackals, wild hogs, wild dogs, and several species of serpents, are met with in the woods.

Monkeys abound in the forests, and often prove troublesome to the traveler. I knew two sailors who deserted from a whale-ship at Anjer Point. They fled to the woods, thinking that, as cocoanuts were to be had in plenty, they could remain there until their ship should sail away. But in all their wanderings they were followed by a large troop of monkeys, who were continually pelting them with rotten sticks, cocoanuts, and lemons, while they kept up a constant chattering, and ever and anon made demonstrations as if about to attack them in earnest, and hand to hand. For two days our runaways remained in the woods; but the third morning they came down to the landing and gave them-

selves up, stating that the monkeys had worried them till they could stand it no longer.

Java has the largest bats in the world. There is found a kind which measures five feet across the wings. During the day, great numbers of these may be seen hanging to the branches of trees, asleep. At night they ravage the orchards and fields. There are found, also, on the island two kinds of civet cats, from which the Javanese extract a musk-like substance, of which they are passionately fond.

The streams are stocked with the kayman, a species of crocodile. The natives hunt for and eat their eggs. Upward of twenty varieties of poisonous snakes are known on the island, and some of these are much dreaded by the natives.

Tiger-hunts are among the amusements of the Javans. When information is given that a tiger has been seen, the people of a whole neighborhood will collect, armed with spears, and, surrounding the woods in which the animal lies concealed, prepare to chase him from his den. This is done by beating a gong, by loud shouts, and sometimes by setting fire to the brushwood in the vicinity. All are on the alert, and, as he rushes from his lair, he is generally at once speared. Should he break through the ranks of his enemies, they follow him, and take no rest till he is caught. In some districts, where the people are few and the tigers abound, they are poisoned by a preparation which the natives expose on a piece of rag in the neighborhood which the animals frequent.

A favorite spectacle with the Javans is the combat between a buffalo and tiger. A large cage of bamboo is erected, with the slats sufficiently far apart to enable the spectators to see the actions of the animals within. The buffalo is first placed in the inclosure. The tiger is afterward admitted. Sometimes he at once leaps upon the buffalo, but oftener he avoids the combat until goaded to phrensy by burning straw and sharp sticks. Sometimes, too, the buffalo will not fight. In such cases he is exasperated by having boiling water poured upon his back from the top of the inclosure, and by being lashed with nettles. The victory is generally with the buffalo; and sometimes one of these animals will kill three or four tigers in succession. The combat lasts from twenty minutes to half an hour. The buffalo seldom survives his victory more than three or four days, as he is dreadfully torn by the claws and teeth of the tiger.

Such sports are very cruel; yet we find many nations, claiming much greater civilization than the poor Javanese, partial to these combats of brute beasts. The Spaniards are enthusiastically fond of bull-fights, and even the English pit the mastiff against the bull. In former times in Java, when a man was convicted of any heinous crime, he was condemned to fight with a tiger. For this purpose, he was provided with a blunted kris, and then introduced into a large cage containing a tiger. If he killed the animal his life was spared.

The most important vegetable product of Java is rice. Of this there are upward of a hundred kinds. Indian-corn, beans, yams, sugar-cane, coffee, pepper, indigo, tobacco, nutmegs, mace, cloves, cinnamon, and tea, are also grown in quantities for export. Cotton and cocoanuts are likewise objects of cultivation. From the last a fine oil is made. The sago-tree is grown, but to only a very moderate extent. The natives do not understand the method of preparing sago from the pith of the tree. They use its large leaves for covering houses.

Albert. I would like to see all these plants growing. It must be a beautiful sight.

Fanny. I would like to have a cinnamon-tree for my own.

Albert. I would rather have a patch of sugar-cane.

George. But, beautiful as the fields of rice and sugar-cane, and the plantations of cinnamon, nutmeg, coffee, and pepper doubtless are, I expect you would much rather see and have a share in the orchards and gardens of Java. Think of whole acres of oranges, lemons, shaddocks, pomegranates, bananas, pine-apples, custard-apples, guavas, mangos, and many other fruits, of which scarcely the name is known in this country.

The *mangustin*, which has been called the most delicious fruit in the world, is a native of Java. It is the size of a small orange, and has a thick rind, something like the outside shell of a walnut. Within there is a soft pulpy kernel, which melts away in

your mouth, seeming a mass of delicious sweetness. The shaddock is formed just like an orange, but is as large as a cantelope melon. The pomegranate is a refreshing and perfectly harmless fruit, much liked wherever it is grown. The mango is yellow, and full of juice. To be enjoyed properly, it must be eaten over a tub of water. The juice leaves an indelible stain upon clothing, and will run all over the hands and arms while eating. In the East Indies, people sit down to a basket full of mangos, and finish them all before rising.

The tamarind-tree is found in great plenty all over Java. In the mountainous regions peaches and Chinese pears are grown. In short, almost every fruit but apples can be found in some part of Java. There are no apples in any part of the Indies.

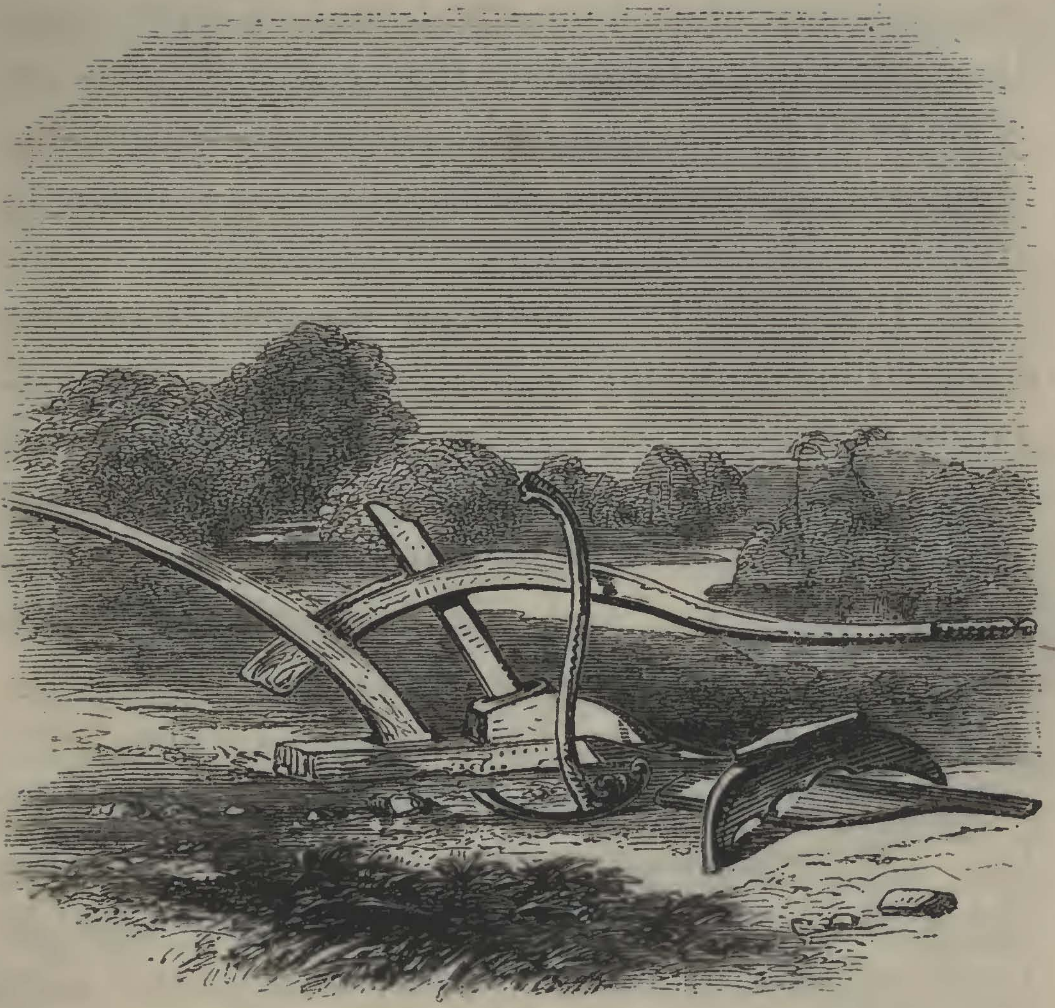
Among these orchards, and through the woods generally, are found flocks of strange and beautiful birds: parrots and parroquets, of all sizes and colors, from the common green parrot to a diminutive chatterer, who, on a body the size of a sparrow's, displays nearly all the colors of the rainbow; Java sparrows—a quarrelsome, noisy set, who are either wrangling or eating from morning till night — and peafowl abound in the woods, while on the sea-coast the swallow, whose nests are eaten by the Chinese, builds in the caverns and on the deserted shores.

The most valuable forest-tree of Java is the teak. This is a dark-colored hard wood, suitable for various uses, but principally valued for ship-building

purposes. In the bottom of a vessel it will outlast any other known wood, and has the additional advantage of being the only wood used in ship-building that is completely impervious to the attacks of the ship-worm. This animal abounds in the bays of the Indies; and so fatal and speedy is its work, that vessels have been found completely riddled by it in a few weeks. Most vessels are protected from these attacks by being coppered; but, when built of teak, this expense can be spared.

Although the Javans are almost exclusively an agricultural people, their farm implements are exceedingly rude and few in number. The plow is made entirely of wood, the point only being tipped with iron. It is a very poor instrument, as you will see by the representation of it on the opposite page. It is so light that, when the Javan farmer has finished his day's work and unhitched his cattle, he generally shoulders his plow and walks home with it.

A rude wooden hoe, tipped with iron, answers the purpose of spade and hoe. They have also a rake, and a reaping-knife for rice. This last is a singular instrument. Instead of cutting off the straw near the ground, the Javanese reaper catches each head separately, and cuts it off with his knife. This tedious labor they adhere to because, as they say, their gods would be displeased were they to refuse it, the severity of the work being regarded as a thank-offering from the laborer. The men plow, harrow, and weed the land; the women transplant and reap,



JAVAN PLOW, HOE, AND REAPING INSTRUMENT.

and, where beasts of burden are not used, also carry the grain to the granary.

As in our description of Madagascar I gave you some account of the manner of cultivating rice, so I will now tell you somewhat of the manner in which coffee is grown.

Fanny. William says the coffee we have is brought from Java. Is that so?

George. Yes; and, if you like, you may get a few grains from the pantry, and then we shall see what we are talking about, for I shall aim to give you a history of these very berries. The coffee-plant

was first introduced on the island of Java by the Dutch in the beginning of the eighteenth century. A rich soil is necessary to its successful culture, and the lower temperament of the elevated plains is favorable to its healthy condition and continued bearing. Under the Dutch regulations, which are now enforced in nearly all parts of the island, the cultivation of coffee is compulsory. Each native family in the agricultural districts is made to take care of one thousand plants, and held responsible for their proper attendance, and the production of a due amount of the berries.

This is, of course, great tyranny. The Dutch have always ruled their Indian colonies with cruelty. They seem to be tyrants by nature. I remember with horror the state of semi-starvation and utter, hopeless degradation in which exist the slaves on their island of Buen Ayre, in the West Indies, whither I sailed once for salt.

Official researches in Java proved that, toward the close of the last century, so cruelly did the European agents overtask the laboring classes of Javanese, that in many cases they had not left them sufficient time to raise food for their families, and, in consequence, many actually died of famine, while others were driven into the mountains, there to linger out a wretched existence in freedom and want.

When a spot has been settled upon for a coffee-plantation, it is first inclosed by a hedge of quick-growing plants, which must run at a distance of

about twelve feet from the outermost row of coffee-trees. Outside the hedge a ditch is dug, to drain off the surplus moisture of the field.

The plants are grown from the seed in nurseries. Those berries which remain on the tree to ripen fully become black and dry. In this state they are set out, and lightly covered with rich soil. When they have two leaves, they are transplanted into beds, one foot apart, and covered with sheds to keep the sun off. Eighteen months after the first transplanting they are ready for removal to the plantation where they are to bear.

The plantations are laid out in squares. Holes two feet deep are dug, six feet apart, to receive the young coffee-plants, and in the centre, between every four plants, a shade-tree, which bears the Javanese name of *dadap*, is planted, to protect the coffee from the too fervent heat of the sun. The young plants require to be handled with much care in setting out, as their roots are very tender. In some countries the coffee-plant does well without shade-trees, and even on the more elevated table-lands of Java the *dadap* is used but sparingly; but on the low lands it is found necessary. It is found, too, that on the low lands the berries produced are large but comparatively tasteless, while the plants in the more elevated regions produce smaller berries, which have a most exquisite flavor.

The tree bears fruit in the second season after it is transplanted. At the end of the rainy season,

during which the plantation is set out, any plants which have not thriven are replaced, and thereafter the chief labor is to weed and cultivate the ground, operations which are generally performed three or four times a year. The coffee-tree is never pruned, but permitted to grow up in native luxuriance. In favored situations it often attains a height of sixteen feet.

There is no regular season for gathering the fruit. It matures during nine months of the year. The gathering generally commences in June or July, and continues till March or April. Two grains of coffee are contained in each pod or husk. As soon as these pods become of a dark crimson color they are fit to gather. For this labor a light bamboo ladder is used. The pods or berries are picked one by one, care being taken not to injure the buds and blossoms which are scattered among the riper pods. This labor of collecting the crop is left to the women and children, the husband meanwhile working perhaps to provide sustenance for the family.

The average produce of a coffee-tree is stated to be not over two *kati*, about two and a half pounds. Some, however, yield much more, and as high as twenty kati have been gathered from one tree. There are three gatherings. The first is but small; the second is the most abundant; the last is a gleaning of the plantation. In favorable situations the coffee plant yields fruit for twenty years. But on the lower lands of Java ten years is stated to be its av-

erage duration, and during only seven of these it bears.

Adjoining the villages by which coffee is cultivated are drying-houses. Thither the newly-gathered berries are carried, and spread out on hurdles about four feet from the floor. Under these hurdles a slow wood fire is kept up during the night. The roof of the drying-house, which is movable, is removed morning and evening to admit fresh air, while during the heat of the day it is kept tightly closed. Berries dried in the sun are lighter in color and weight, and larger in size, than those artificially dried, while they have less of the fine aroma of coffee. The Javans think that drying the coffee by a wood fire gives the berry a peculiar and valuable flavor.

When thoroughly dried, the berries are placed in bags of buffalo skin, and pounded until the husk drops off and liberates the coffee-beans. These must now be separated from the husks, and are then placed in bags or baskets, and deposited on platforms or shelves raised some distance from the ground, where they remain until the time comes to carry the year's produce to the sea-port whence it is to be shipped to all the ends of the earth.

At the season of delivery, great quantities are brought down at once, most generally on the backs of buffaloes; but often, where the roads are difficult, men have to carry the load on their shoulders. Trains of fifteen hundred or two thousand men or

buffaloes may be thus seen at once going down toward the sea-coast. Sir Stamford Raffles says that, owing to the oppression and roguery of the European agents previous to 1808 (when the island came for a short time into the possession of the French), it is not easy to ascertain what remuneration the natives received for the coffee they raised. During the French occupation they received at the rate of a little over one dollar per hundred weight for the coffee delivered, and this had often to be carried a distance of sixty miles over roads where it was impossible for one man to carry more than half a hundred weight. It was then sold at twenty dollars per hundred weight, making, of course, an immense profit to the European factors.

Rice is, as I have before said, the chief article of food of the Javanese. But, besides this, they have a great variety of fish, flesh, fowl, and vegetables. Being Mohammedans, they, of course, abstain from the use of pork; but of other meats they partake freely. Even horse-flesh is used and liked. The hide of the buffalo, cut into slices, soaked, and fried, forms a favorite dish. A kind of worm, found in teak and other woods, is extensively used, as are also white ants. The latter are decoyed from their nests, and caught in large basins, which being filled with water, the ants are soon drowned, when they are thought ready for the market or kitchen.

Indian corn they only use as roasting ears, saving none of the ripe corn to make meal of. Eggs pack-

ed in salt are extensively sold and eaten. Each egg is separately enveloped in a mixture of salt and ashes, or salt and pounded bricks. Being then wrapped each in a leaf, they are set away in a tub till the salt penetrates the shell and flavors the egg, when they are ready for use. The Javanese are very fond of coloring their food. Rice is made yellow or brown by the addition of some coloring matter. Pies and cakes are always colored, and even eggs are boiled in dye-stuffs, to make them more attractive to the epicureans.

They eat two meals per day; one just before noon, and the other at or after sunset, upon the conclusion of their daily labor. Those who are obliged to work in the morning generally have some coffee and rice-cakes prepared for them, but the regular breakfast meal is unknown to them. They have no tables, but spread a mat upon the floor or ground, upon which the dishes are set, and about which the family gather, sitting upon their haunches, in the manner common in all parts of the Indies. Water is almost the only beverage they use. Coffee is used very sparingly. The wealthier people have their water boiled, and drink it warm.

They use various stimulants, among which tobacco, the betel leaf, and opium are the chief. Besides these, the areca nut, cardamom seeds, and cloves may be mentioned as the usual contents of their *sirri boxes*. Tobacco is mostly chewed. Opium is both chewed and smoked. For smoking, a small

portion is placed between some tobacco leaves, and this is laid in the bowl of a pipe.

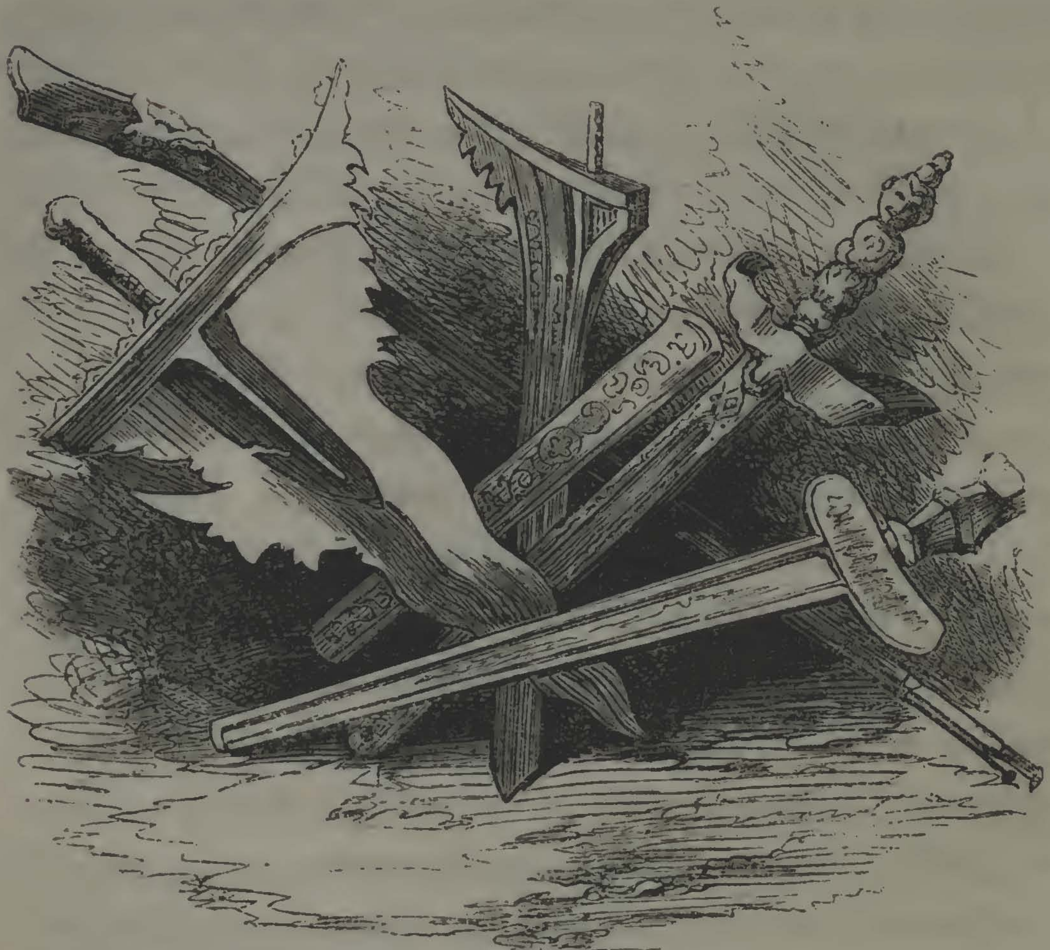
The opium user is the most wretched being in the world. When not intoxicated with its fumes, he suffers almost inconceivable tortures. He is unfitted for exertion of any kind, and loses all sense of propriety or responsibility. He neglects all his affairs, and will make any sacrifice to procure the drug which causes his misery. He grows prematurely old, loses his mind, becomes physically debilitated, and, if he continues in the use of the drug, is sure to die at an early age, amid tortures which can hardly be described.

Among the Malays the use of opium frequently produces a species of insanity. When in this state their passions seem roused to the utmost, and they rush from their houses, sword in hand, cutting and stabbing at all they meet. This is called running a *muck*. The law holds any one blameless who should kill a Malay running a *muck*. Opium is extensively used by the Malays and Chinese; and, to the disgrace of England, the British East India Company derives a great part of its income from a monopoly it has in the trade in this destructive poison.

Sir Stamford Raffles mentions no less than thirty different handicrafts as being practiced among the Javanese. As Albert likes to hear words in a foreign language, I will give you a list of these trades, with the names by which they are known in Javan: ironsmith, *paudi*; coppersmith, *sayang*; goldsmith,

kemasan; potter, *kundi;* kris-sheath-maker, *merang'gi;* carpenter, *mergangso;* carver, *tukang ukir;* spear-shaft-maker, *tukang deder;* mat-maker, *tukang lampet;* turner, *tukang babot;* brush-maker, *tukang boto;* stone-cutter, *tukang watu;* wayang-maker, *tukang natah wayang;* musical-instrument-maker, *tukang gending;* brazier, *tukang keming'an.* The word *tukang* signifies, I suppose, a *worker in any thing.* I will finish the list without repeating this word, which occurs before every one of the following names: *ara*, a distiller; *jilid*, a bookbinder; *tenuso*, a weaver; *batik*, a cotton printer; *médal*, a dyer; *leng'o*, an oil-maker; *nióro-wédi*, a diamond-cutter; *deluwang*, a paper-maker; *paudom*, a tailor; *sulam*, an embroiderer; *jait*, a seamstress; *sung'ging*, a draftsman; *chat*, a painter; *pasah*, a tooth-filer.

The blacksmith ranks highest among handicraftsmen. When the country first became known to Europeans, the smiths were prominent men, and frequently owners of large tracts of land. They make cutlery of every description. The most important article, however, is the *kris*, or dagger, which every Javan wears or owns. This kris has a straight blade, is sharp-pointed, and from one and a half to two feet long. Occasionally the blades are turned spirally, as one you see in the following picture, but they are never curved. The hilts and scabbards are highly ornamented when the owners can afford it, and the weapons are preserved in the family as heirlooms.



JAVAN KRISES AND MATCHLOCK.

The bellows used by the Javanese at this day are the same described by Dampier as being used in the sixteenth century by the inhabitants of neighboring isles. He says: "Their bellows are made of a wooden cylinder, the trunk of a tree, about three feet long, bored hollow like a pump, and set upright on the ground, on which (the ground) the fire itself is made. Near the lower end there is a small hole in the side of the wood next the fire. Through this the wind is driven by a great bunch of fine feathers fastened to one end of a stick, which closes up the inside of the cylinder, and drives the air out of the cylinder through the pipe (or small

hole). Two of these trunks or cylinders are placed so nigh together that a man standing between them may work them both at once, alternately, one with each hand."

In the manufacture of mats the Javanese display considerable ingenuity and taste. These mats are much used, and are made from a kind of grass called mandong, from the leaves of various palms, and from several other vegetable substances.

Their method of working cotton into cloth is described as being exceedingly tedious. It requires two days, by their manner of working, to take the seeds from a *kati* of cotton. A *kati* is equal to one and a quarter pound. After being thoroughly cleaned, which requires two days longer, it goes to the spinning-wheel. Ten days are required to convert a *kati* of cotton into yarn. The yarn goes through several processes before it is ready for the weaver, and these take up three days. In four days more the weaver can finish a piece of cloth three yards long by half a yard wide. This is a very tedious manner of providing clothing; and I think the inhabitants may be thankful that, under their mild sky, they need but little. The operations of spinning and weaving are performed exclusively by the women, and it is stated that, from the sultan's wife down to the lowest laborers, the ladies of the household are expected to provide all the clothing for the family.

The Javans divide time into weeks, months, and

years. Their week is either of five days or of seven. The former regulates the market, and is also the most generally adopted throughout the country. The week of seven days is only used in reference to the seasons, and probably to keep a more regular account of time than could be done by means of the week of five days. I will write down for you here the Javanese names for the days of the week: *Dati*, Sunday; *Soma*, Monday; *Ang'gara*, Tuesday; *Budha*, Wednesday; *Raspati*, Thursday; *Sukra*, Friday; *Sanischarah* or *Sumpah*, Saturday.

The Javans reckon by the lunar year of 364 days. They count time from the arrival in their country of one whom they call *Aji Saka*. This seems to have taken place seventy-four years after the commencement of the Christian era, and makes the present year, 1856, the year 1782 only with them. They have many of the Hindoo superstitions concerning astronomical phenomena; as, for example, when the sun or moon is eclipsed, they shout, beat gongs, and make all possible noise, to prevent a great *naga*, or dragon, from devouring those luminaries, which they suppose to be attacked by him.

At their weddings the marriage ceremony is performed by the priests. Their customs on this occasion have nothing that is remarkable about them. As in many Oriental countries, the parents make the marriage contracts, the children acceding as a matter of course. On the wedding-day, as the bridegroom approaches the house of the bride, she comes

out to meet him. When they are within a certain distance of each other, each throws at the other's head a bundle of *sirri* (the spices which they chew). They think that if the bundle thrown by the bride touch the head of the bridegroom, she will always rule him; whereas, if the reverse takes place, the husband will be master in his own house.

Divorces are very frequent; and widows are permitted to remarry in three months and ten days after the death of their first husbands.

Funeral ceremonies are often very imposing. They pray for the dead. The corpse is laid with its head to the south. It is customary to strew the grave several times a year with flowers of a peculiarly fragrant kind, which are cultivated for no other purpose than this.

I will close the account of Java by telling you something of the celebrated upas-tree, of which so many terrible stories were told in the last century. Recent explorers tell us that there exists in the centre of Java a volcano, which sends forth constantly such deadly gases of sulphur as that birds and animals which are so unfortunate as to stray too close to its mouth or crater inevitably perish. If this is true—and it is not unlikely—it will probably account, in some measure, for the story of the Bohon Upas, from whose deathly shade it was said nothing could escape with life. Yet we are told that a little flower grows and blooms upon the very edge of this sulphurous crater, while a species of swallow is

found nowhere else in the island but in the immediate vicinity of the volcano.

The upas is a tall and graceful tree. So far from being situated in a desert spot, Dr. Horsfield, who visited one in order to obtain, for some experiments, the poisonous sap, states it to have been surrounded on all sides by other trees and shrubs. A large vine was even twisted about the tree itself. The sap runs out freely when an incision is made in the bark. It has the color of milk, but is of greater consistence. It acts as a poison, even without preparation, but is found to act much more violently when mixed with the juice of tobacco, or prepared, as the natives are accustomed to, with onions, garlic, and some other vegetables.

In the experiments of Dr. Horsfield with the prepared juice, a cat died in fifteen minutes after being wounded, a mouse in ten minutes, and an ox in a little over two hours. In their wars, in former times, the natives dipped their arrows in the poison. The arrows were propelled through a blow-pipe. Death was considered the inevitable consequence of a wound, till the Dutch, in their wars with the natives of Amboyna, discovered a sure antidote in a shrub indigenous to the Malay Archipelago.

The bark of the upas is sometimes used by the natives in the manufacture of ropes, and certain of the poorer classes even make it into a coarse cloth, which they wear when working in the fields. The bark requires, however, much washing and beating before

it is fit for use; and, even when much care is taken to divest it of its gum, the wearers, when laboring in the sun, find themselves attacked by a violent itching in those parts which come in contact with the cloth, which is doubtless the effect of the small portion of poison still remaining in the prepared bark.

EVENING THE FOURTH.

Several evenings elapsed between the conclusion of the last story and the commencement of the present one. Visitors to the family, and other events, prevented the usual evening gathering of the children around the parlor fire. I fancy Master George was not sorry at this respite from his arduous duties as story-teller. Indeed, he has hinted to me that much time—more, perhaps, than he cared to devote to the task—was necessary to prepare himself thoroughly for the important office imposed on him by the children. Stories—and particularly true stories, as these undoubtedly are—can not be told without some previous preparation. So George, sailor—and natural story-teller, of course—as he was, was necessitated to read and ponder a good deal during the day, in order to be prepared for an evening's amusement.

At last, however, the "company" had gone home, business was finished, and, to Fanny's and Albert's great joy, their mother permitted the sofa to be rolled before the fire, and the cushioned stools to be placed in front of it. Once more Fanny climbed upon George's knee, this time promising herself to keep awake; while Albert, who has an eye to comfort, ensconced himself upon one end of the sofa, and

placed his head upon George's other knee. William and Josephine being seated in their places, George began:

And now, having finished the story of Java, I think we had better take a journey to an island which lies in quite another extreme of the world. Where is Iceland, Albert?

Albert. Iceland is an island situated north of Ireland, northwest of Denmark, to which it belongs, and on the borders of the Arctic Ocean.

George. That is very well.

Albert. It was part of my lesson yesterday; that is the reason why I remembered it.

George. I will tell you farther that Iceland is distant about 130 miles from the southeastern coast of Greenland, and is 850 miles from Norway. It is 200 miles across in its greatest breadth, and its length from east to west is about 300 miles. Geographers tell us that it contains about 40,000 square miles, which makes it over 6000 square miles larger than the State of Indiana, or about 6000 square miles less than the great State of Pennsylvania.

William. I did not think it was so large. It does not seem so on the map.

George. That is because we feel very little interest in it, and the map-maker has shown it to us only on the maps of Europe, where its size must be compared with that of the countries there, and not with the representations, on a larger scale, of the states

of our Union. Do any of you know any thing of this island?

Albert. It has numerous boiling springs, and is noted for a large volcano, the eruptions of which have at different times occasioned the destruction of much property.

Fanny. That is just like a geography lesson, George. I am going to study geography too, so that I shall know some answers to your questions.

William. I have read that the people are very pious and old-fashioned, and that the poorest of them can speak and read in Latin, while some poor fishermen are more learned than many professors in colleges.

George. I believe that is or was so. Iceland is one of the most remarkable spots on the surface of the globe, both for the natural wonders with which it abounds, and the singular habits and mode of life of its people.

In telling you its story, I think I ought to begin with its discovery by some Norwegian pirates in the year 860. It was in the time of Halfdan the Black, of Norway, that some pirates of that country were driven by a great storm to the northwest of the Faroe Isles, which they had just visited. After many hardships, they at length discovered an unknown land, and, sailing into one of the bays, cast anchor, in order to give themselves some rest, and to explore the country. They remained but a few days, however. Naddod (which was the pirate captain's name)

ascended a high hill near the anchorage, in order to detect, if possible, some signs of life. But he saw not even any smoke, and concluded that the isle was uninhabited. Before he sailed for home a heavy fall of snow whitened the mountain tops, and from this he was induced to name the newly-discovered land *Snowland*.

A few years after his return home, in 864, a Swede named Gardar, who had heard of the new land, undertook a voyage thither. He circumnavigated it, and thus proved it to be an island. He spoke highly of it on his return to Norway, which was his adopted country; and for a while the new land was called after him, Gardarholm, or Gardar Island. From his account of it, we learn that the shores were at that time thickly wooded.

In those days it was not an unusual thing for men, otherwise very honest and honorable, to purchase ships and arms, and become pirates. They never sought to rob their countrymen, but thought it no harm to make war on the ships of other nations, or to attack and pillage the defenseless villages on the coasts which they visited, destroying the houses, and carrying the inhabitants off into slavery. These people had not yet come under the influence of the Christian religion; and the gods they worshiped, and the laws they obeyed, made no wrong of all these cruelties. One of these pirates, Flohi by name, having heard of Gardar Island, or Snowland, and having, perhaps, but little to do just then,

determined to make a voyage thither too. An inhabitant of the Hebrides, named Faxi, also a pirate, was his associate. They took with them three ravens. After they had been some days at sea, Faxi set free one of these birds. It immediately flew back in the direction whence they had sailed; probably seeing the land there, for birds can see much farther than men.

A few days more and another raven was loosed. He flew high in the air, and after making several circles, as though looking carefully about him, returned to the vessel.

Sailing on for yet a few days, Flohi released the third raven. It first darted into mid air, and then, without hesitation, flew off in a direction northwest from them. They made all sail, and followed as fast as they could the course of the raven, and after three days they saw the snow-covered mountains of Gardar Island.

They first sailed into a great bay, or, as the Norwegians call it, a fiord, and this is to this day called Faxi Fiord, in remembrance of one of these voyagers. Sailing into one of the smaller fiords, they found there such vast quantities of fish as to induce them to embark in the fishery. So engrossed were they in this that they neglected to secure some hay during the short summer season, and, in consequence, the cattle which they had brought with them upon their ships starved to death the following winter.

How Flohi and Faxi, and their crew, lived through the winter, the story does not inform us. The following spring Flohi ascended a high mountain, and from thence saw a bay in the north entirely covered with ice. From this circumstance he was induced to call the island Iceland, which name it has borne ever since. We are informed that in those days the climate of the southern part of Iceland was not so severely cold as it is now, and that there was very little difference between the temperatures of the Swedish and Icelandic winters.

When summer returned, Flohi desired to sail back to Norway; but a continual head-wind made it impossible for him to get his ship out of the bay. So he was obliged to remain another winter, and did not reach his home until the expiration of two years from the time of his starting.

During his absence there was great trouble in Norway. The inhabitants were plundering and killing each other, every man's hand being against his brother's life. About the time Flohi returned, peace was concluded, and two young men, Ingolf and Hiorleif, who had been the cause of much trouble, were banished the country. These resolved to settle in the island from which Flohi had but just returned. After making a short trip thither, for the purpose of finding a favorable location, they sold their possessions in Norway, and, purchasing and manning two ships, left that country, no more to return.

Their first aim was to visit the northern coast of Ireland, where they plundered a village, and took ten poor Irishmen, or *Westmen*, as they were called, prisoners. These they designed to use as slaves to cultivate the soil of their new settlement. With the booty there procured, their prisoners, and their former possessions, they now sailed for Iceland.

Shortly their ships were separated by a storm. Ingolf, when he saw the land, threw overboard two sticks, vowing, as was usual in those days, that wherever these were washed ashore, there he would settle. These people were heathen, you must remember, and the sticks which they threw overboard had carved upon them some figures of their idols. The sticks themselves formed part of the chair of state in which the chief sat when at home among his subjects, and it was thought that the idols to whom they paid worship would direct these little pieces of wood ashore at the place most favorable to their undertaking. Shortly after, he cast anchor in a secure bay, and sent his men ashore to seek the "*sedstokka*," or "chair-sticks," as the pieces of wood he had thrown overboard were called.

Meantime Hiorleif, who had the slaves in his ship, had sought out a favorable place on shore, and, landing, built houses, and set his slaves to work upon the land, to raise some produce for next year. He treated them so cruelly that one day they slew Hiorleif and all the men of his crew, and, taking the valuables belonging to them, got into a boat and

sailed to some small islands not more than forty miles from the shore, where they formed a settlement.

Some days after this, the crew of Ingolf, seeking the *sedstokka*, met with the bodies of Hiorleif and his crew. They returned to the vessel with news of the death of their companions. Ingolf proceeded to the place, and, judging from the absence of the boat that the Westmen had gone over to the islands, followed them thither. He surprised them as they were eating their dinners. They were all slain; and, with the goods of Hiorleif, Ingolf returned to the main island. Shortly thereafter some of his men found the *sedstokka*. Upon the place where they were discovered Ingolf built some houses, and laid the foundation of what is now the capital of the island, Reikjavik.

Thus was Iceland first settled. The wars in Norway resulted in throwing the entire country under the dominion of a king, Harold by name. Many of the wealthiest and most intelligent people, however, did not like to be subjects of a king. These, hearing of the fortunate issue of Ingolf's enterprise, determined also to remove to Iceland. Selling out their possessions, they removed their families to the new country, where each one could be his own master, and there was no king to rule or be obeyed. Thus all the arable parts of Iceland were, in course of a hundred years, settled by a hardy and (for those days) intelligent class, who were determined that

liberty should reign in the new land; and as their home possessed but few natural advantages, they were driven to push their enterprise in channels far away from these homes.

In the beginning of the tenth century the inhabitants formed themselves into a republic. From this time, for nearly three hundred years, they were highly prosperous, and their little ice-bound island became celebrated as the repository of much that skill and daring could accomplish in mercantile enterprise, or talent could develop in literature. Icelandish ships plowed every known sea; Icelandish poets and bards were the admiration of every European court; Icelandish merchants were known for their wealth and enterprise, and Icelandish houses for the undisturbed peace and happy plenty which reigned there.

The coast of Greenland was known to the Icelanders from a very early period. They have written accounts which go far to prove that the coast of America was visited by them in the ninth and tenth centuries—that is, several hundred years before Columbus made his discoveries. They do not, however, appear to have made any use of the discoveries then made, nor to have followed them up perseveringly; consequently, they have not benefited by them even in name.

I told you that the early settlers were heathen. In the year 981 the first Christian missionary landed upon the island. He was followed by others.

Such was the success attending their labors that, in the year 1000, by a general vote of the representatives of the people, heathenism was abolished, and Christianity established as the religion of the state. The Icelandic colonies in Greenland were also Christianized, and for a long time were in a highly prosperous condition.

With the introduction of Christianity, literature received a start, and soon all Europe resounded with the fame of Icelandic students. Numerous schools were founded on the island, and great numbers of young men attended the different colleges of Europe for the purpose of completing their education, and earning distinction in the various departments of literature.

After three hundred years of almost uninterrupted prosperity, the state fell into anarchy. *Snorre Sturleson*, a distinguished Icelander, quieted the quarrels of factions, and himself assumed the reins of government. He was murdered in 1241; and, internal commotions still prevailing, the Icelanders in 1261 declared themselves subjects of the then reigning King of Norway, Hakon V.

In 1350 the island was ravaged by a plague, by which half the population perished. In 1387, Norway, with its dependencies, came into the possession of Denmark. Under this rule Iceland has ever since remained.

The doctrines of the Reformation were introduced in 1545.

From the time of their submission to the rule of Norway, the Icelanders ceased to prosper. In the years 1627 and 1687, the Algerine pirates, who at that time were the terror of every sea, made incursions on the peaceful shores of Iceland, and caused much misery. They slew numbers of the inhabitants, and bore away many others into a hopeless slavery, besides plundering all the country adjacent to the sea-shore. In 1707 the small-pox broke out, and 17,000 of the inhabitants died in one year. In 1784 and 1785, 9000 persons died of hunger, in consequence of a bad season, and neglect on the part of the Danish government. In the years 1698 and 1724, great damage was done to property by volcanic eruptions; and in 1821 and 1823, two other very destructive eruptions took place. During the last and most violent outbreak of Mount Hecla in 1846, the ashes were blown as far as the Orkney Isles. In 1824 and 1825, a famine produced much suffering, and in 1827 an epidemic reduced the number of inhabitants to 40,000. Since then there has been a gradual increase, till, in 1852, the population was given at 60,000.

Having given you a rather lengthy account of the history of Iceland, I will now tell you something of the island itself, and of the present condition of the people. Iceland is, I suppose, one of the most unpromising spots ever chosen by civilized men for a home. Its entire surface is volcanic, and learned men have supposed that a subterranean fire rages

beneath the surface in almost every part. The climate is exceedingly severe. In winter the cold and storms make out-door work impossible. The short summer is not sufficient to ripen any kind of grain. Thus the operations of farming can not be successful, and the inhabitants depend for their supplies of grain and vegetables upon Continental Europe. Withal, there is very little arable land in the whole island. The interior is an uninhabitable waste, consisting of lofty mountain masses, the tops of many of which are perpetually covered with snow, and deep ravines, or rather chasms, and fissures in the rock; the more level parts being covered with rocks and lava, and made untillable by the abundance of boiling springs, small mud volcanoes, and other volcanic phenomena. Thus only a small part of the southern sea-coast is habitable, and here the Icelanders dwell in sober contentment, following the humble occupations of which the rigor of the climate admits.

The early historians of Iceland make frequent mention of trees, and of a more abundant and flourishing vegetation than the island is blessed with at the present day. This induced learned men to think that the climate of this country was formerly much milder than it is at present. We, who live in a land many parts of which are yet thickly wooded, and who see large trees almost every day of our lives, can scarcely imagine how a country must look which has no trees at all. We find it difficult to believe

that there is such a land. Yet it is true. The largest shrub on all Iceland, according to a late traveler,* is but five feet high. How an Icelander would stare could he be placed suddenly in the midst of one of the forests to be found in Indiana! How he would admire the tall, stout cottonwoods, and beeches, and oaks, and maples! Grain does not ripen on any part of the island, neither do any vegetables perfect their seed. Therefore, while potatoes, turnips, carrots, and other garden vegetables can be raised for the table, the seed required for the next year's planting must be brought from Europe. Grass, and a kind of sweet-smelling heath, grow sparsely on such parts of the land as are not swampy or covered with rocks and lava. The chief—perhaps only—species of woods are the beech and birch. But to an American, beeches and birches which grow only to a height of three to five feet seem scarce worthy the name of trees.

As in such an inclement climate fires are needed during the greater part of the year, it is a fortunate thing that peat, a kind of ignitible earth, is obtainable in considerable quantities from the morasses and bogs which abound in all parts of the island. Notwithstanding this, however, it has been found necessary to import wood from Denmark. In one

* Pliny Miles, whose very interesting volume of "Rambles through Iceland" is the best and latest account we have in the English language concerning that island and its people.

part of the island the natives burn birds. These they catch at the risk of their lives by descending steep cliffs, where a slip of the foot would be certain death to the adventurous bird-catcher. The birds to be used as fuel are split open and dried. Being burned with the feathers on, I suppose there is not a very nice smell in the cabins where this kind of fire-wood is used.

Iceland is noted for the great number of its volcanoes and hot springs. There are thirty known volcanoes, and eight of these have been active within the last hundred years. It is singular that in the southeastern part of the island, where the ice has long been accumulated in the greatest quantities, the eruptions have been most violent and destructive. The last eruption was in 1846, and Hecla on that occasion did much damage.

In the vicinity of the volcanoes, the entire surface is covered with hot springs, mud springs, and small craters and crevices, from which issue smoke and steam. The most remarkable of the boiling springs are the Geysers. These throw out at intervals large streams of water, or mixed mud and water. Sometimes large stones are hurled high in air with the water, such is the force of the fountain.

I will give you some account of the principal one of these intermitting fountains. The Great Geyser, as this is called, is situated in the midst of about one hundred other hot and mud springs, of all sizes and shapes. The Great Geyser itself may be said

to consist of a bowl, which is kept constantly full of water, nearly at boiling heat, by means of a hole leading from the centre of its bottom far into the ground. The bowl is saucer-shaped, nearly sixty feet across, and about four feet deep. The hole by means of which water is supplied is from ten to fifteen feet in diameter, and is said to run nearly seventy feet straight down.

The Geysers are not always in full operation. Some play at regular intervals of several hours. The Great Geyser has, however, no regularly recurring periods of display. Its eruptions occur sometimes several times in a day, and at others but once in two or three days. They are preceded by an unusual agitation of the water in the bowl, and a succession of subterranean explosions, which can be heard at some distance. When these have continued several minutes, the water is projected into the air in a massive column the entire thickness of the pipe whence it issues, twelve or fourteen feet in diameter. The average height to which the top of this column reaches has been ascertained to be ninety feet. Just think of a body of water ninety feet high, and forty-eight to fifty feet in circumference. It must be a grand sight. It continues playing for six or eight minutes, and a loud roaring noise accompanies the exhibition. I suppose an eruption of the Great Geyser must be somewhat like a water-spout at sea.

In the numerous boiling springs food can be, and sometimes is, cooked. Meat, potatoes, eggs, or any

thing else which can be fitly prepared by boiling, will, if placed in the boiling water of a spring for a few minutes, be perfectly cooked. Some of the springs, however, are sulphurous, and such would give an unpleasant taste to food boiled in their waters.

In many places in the vicinity of the springs the ground is so soft that persons walking over it are in danger of breaking through. Of course, when they do, which sometimes happens, they are scalded by the steam which pours out wherever a hole is made.

Of animals Iceland has but few species, and none peculiar to itself. Reindeer are found wild in the unsettled parts of the island. They are not tamed here as with the Laplanders. White and blue foxes are frequently met with, and often commit ravages upon the flocks of sheep. White bears are occasionally drifted to the Iceland shores on cakes of ice. Their proper home, however, is not here, but in Greenland.

Of birds there are many varieties, mostly, however, sea-fowl or birds of prey. Horses, cattle, sheep, and dogs are the animals domesticated by the Icelanders. Of sheep they have great numbers. All these animals are smaller than with us: the horses, particularly, are of small stature, averaging only from twelve to thirteen hands high. In winter, the horses, except those that are continually used, are made to hunt their own food, the utmost that their masters do to help them being to scratch

away with a hoe a little of the thick crust of snow which covers the ground. The horses then paw away the rest, and crop from the ground a meagre supply of grass or heather. They become very lank and bony during the winter season, but regain their flesh very quickly when the meadows are again open to them.

It has been observed that here, as in all Arctic regions, all animals are provided by nature with an addition to their usual supply of covering. Thus the domesticated animals of the Icelanders assume, at the beginning of the long winter, a rough, shaggy appearance, produced by an additional coat of long hair which grows upon them at that time, and serves to protect them from the severe cold. Upon the return of warm weather the extra coat falls off, and during summer an Iceland cow or pony looks nearly as smooth as one raised in America. They do not shear their sheep, but pull the wool off, a practice which seems to me somewhat needlessly cruel.

The Icelanders of the present day are said to look much like other white people, and probably bear a greater resemblance to the Norwegians than to any other European nation. They are of medium height —rather under than over—light complexion, and generally fair hair. They are a quiet, industrious, and, as a general thing, sober people. As even the richest of them are not wealthy, and the poorest classes have to struggle hard to earn a livelihood, it

is to be expected that they should be of frugal habits. Their principal means of gaining a livelihood are fishing, stock-raising, and bird-catching.

As the interior is but thinly settled, a large proportion of the inhabitants attend the fisheries for part of the year. The fish caught are cod. These are salted and dried for winter use and exportation. June is the fishing month. The two succeeding months are devoted to the most important Icelandic agricultural operation—making hay for the sheep and cattle, who require to be fed during winter.

Farming operations are carried on to but a limited extent in Iceland. So broken is the ground that they do not make use of a plow. The spade suffices to prepare the small patches on which a few potatoes and other vegetables are raised for the family. A scythe, a rake, a pitchfork, and a hay rope complete the list of farm tools in use. Wagons or carriages are not used. Hay, and produce of all kinds, and even lumber, is transported on the backs of horses.

The dwellings of the better classes are constructed of wood. They are generally of one story, containing several rooms, and are colored black on the outside by a composition of tar and clay. This gives a town a singular and rather sombre appearance. Within, these houses are comfortably furnished in the European style. Most of the superior articles of furniture are imported from Denmark. The huts of the poor people are built of lava blocks

and earth, and consist of two apartments, one the dwelling-room, the other used as a store-room, and in winter for a stable. The accommodations are, of course, few and poor; yet all travelers make mention of books as forming part of the furniture of almost every house. On the exterior these houses are covered with sod, which, growing, gives them more the appearance of hillocks than houses, especially as neither the doors nor the windows are very conspicuous.

There is one college on the island, but no schools. In former times, when the inhabitants were more prosperous, schools abounded in every district. Now, however, every family forms a school in itself. During the short summer, all that are able work with all their might in order to secure a store of supplies for winter. During the long, tedious winter months, when the sun is never more than three or four hours above the horizon, and the bitter cold makes outdoor work, or even visiting, impossible, the family gathers around the seal-oil lamp, and, while some are knitting, weaving, or working at their various in-door pursuits, one reads aloud to them, and, if needful, teaches the little children their A B C's. Thus it comes about that, without having a single regularly organized school, the inhabitants are all possessed of a common education, while such as have taste or inclination are often found to have made great advances on the road to learning without other assistance than is to be gleaned from books and

occasional aid from the minister of the neighboring church.

The students of the Icelandic college are nearly all trained for the ministry, and in due season take charge of the little churches which are scattered, nearly at hap-hazard, over the settled portion of the country. These preachers are spoken of by travelers as unfailingly hospitable and polite, extending a cordial welcome to strangers, and eagerly improving every opportunity to increase their store of information concerning foreign lands. In so poor a land as Iceland, little can be expected of the hospitality of the inhabitants. They have the will, but are so poorly provided themselves as to make the entertaining of strangers an impossibility to them. Travelers tell us, therefore, that in their journeys they are generally lodged in the churches, which are freely thrown open to them for that purpose. On starting from the capital to visit the interior or sea-coast, it is necessary to take along a supply of provisions sufficient to last the entire trip.

The ministers and physicians form, with the officers of the government, the leading society of the island. They are all paid by the Danish government. The physicians lead a hard life. The district assigned to each extends often over from fifty to sixty miles; and when their services are needed in winter, the inhabitants come for them provided with shovels and pickaxes, prepared to clear the way through thick snow-drifts and ice-banks. It is for-

tunate that the salubrity of the climate and the poverty of the inhabitants make sickness comparatively rare.

The minister of a parish has a dwelling furnished him, with a small piece of meadow-land attached, sufficient to support a cow and horse. Besides this, he has only his salary from the government, which is exceedingly small, ranging from three dollars to ten dollars per annum. A few receive higher salaries, but the highest amount paid is only ninety dollars per year. They generally dress but little better than their parishioners, and work in the fields in summer, or fish, to eke out their subsistence, the minister's lady meanwhile tending the cattle, and providing clothing for the little household. Yet these men are often found to speak several foreign languages fluently, and are, as a class, highly intelligent. Think, children, with what difficulties they have to contend, and how, laboring hard for a pittance which is certainly ridiculously small, they yet find time to cultivate their minds, and take delight in that which most tends to the improvement of their immortal parts. Think of this, and be thankful for the advantages you enjoy of good schools, as well as careful to make proper use of them.

The principal employment of the Icelandic women during the long and dreary winter season is to knit stockings and mittens from yarn which they spin of the wool obtained from their sheep. About two hundred thousand pairs of stockings and three

hundred thousand pairs of mittens are exported yearly.

Besides this, they send out of the country dried codfish and smoked salmon, with seal and whale oil, and seal-skins, the produce of their fisheries; hides, tallow, and butter, from their farms; sulphur, one of the natural products of the volcanic regions; and feathers and eider-down, for which they venture down steep cliffs, and climb to almost inaccessible rocks.

Swinging by a slender line, they are lowered down the perpendicular face of a rock to a depth of perhaps two hundred or two hundred and fifty feet. There, with the sea dashing wildly upon the beach far, far below them, they must fight the sea-birds for their eggs and the feathers with which they line their nests. A sharp projection in the rock may at any moment sever the line, and plunge them into the abyss below.

When the fishing season is at hand, the males of a family make it a point to go in different boats, in order that if one should be lost, others may be left for the family support. Thus, by severe and dangerous labor, these poor islanders eke out a scanty livelihood for themselves and their families. What a lesson of contentment they teach us, who are so highly favored in all that relates to the comfort and safety of life! Living in a country which is almost a desert, with a most unfavorable climate, and so few facilities for earning their daily bread that they

are compelled to gain it at the risk of their lives, these poor people are yet contented. In their simple and often uncomfortable homes, there reigns greater happiness than in many houses abounding in gold, silver, and precious raiment.

Having labored through the week, on Sabbath the whole Icelandic family rides to church. All ride, men, women, and children. The roads are so rough that walking is almost impossible, and horses are so cheap that no one needs to practice walking. The small ponies, indigenous to the island, are sold at from ten to twelve dollars. For the last-named price a fine, active horse may be purchased. The church is the place for a weekly social reunion; for, owing to badness of roads, scantiness of population, and other causes, there is but little visiting done except among the inhabitants of the larger towns. After the sermon is over, therefore, the good people gather together in little knots, and discuss the latest piece of news—for, I suppose, even in Iceland they have news—and talk over the past and the future.

But I must tell you of one custom of the Icelanders, at which you will probably smile. When they meet, or are about to take leave of each other, instead of shaking hands, as do we, they kiss each other.

Fanny. Do the gentlemen kiss each other too?

George. Yes; it is the universal custom, and the gentlemen kiss the ladies just as well as each other.

Fanny. They should not tell me good-by in that way. I would run away.

William. You spoke a while ago of them as all being industrious and good. Are there no bad people on the island?

George. I suppose there are some not so good as others, but there is scarcely any crime upon the island. They had once a prison, but it was found to be useless; and so they rebuilt it inside, and made it the residence of the governor; and so little danger is there of robbery, that all the money which belongs to the government is kept in an iron chest in the governor's house. This chest has two locks. The key to one is in the governor's possession, and the treasurer has the other, so that both must be there if they desire to open the box.

This governor is appointed by the King of Denmark. In former times there was no governor. The people used to meet every year on the shores of the Lake of Thingvalla. There the wisest men among them were united in a body called the Althing, which enacted such laws as were needed, and chose some person to see them carried into effect. The yearly meeting at the Lake of Thingvalla was always thought to be a great occasion. People would come from all portions of the island to attend. They brought tents along, and would remain perhaps a week or two, spending part of the time in fishing in the lake, and going about to see their friends. Thus there was much rejoicing among all

who came. But now the representatives of the people meet at Reikiavik, which the Icelanders consider much less pleasant.

I believe I have now told you all I have been able to find concerning Iceland. To-morrow I will speak of another island, but one in quite a different part of the world.

EVENING THE FIFTH.

George. We heard last evening some account of one of the most bleak and unproductive spots ever subdued and inhabited by man. I think it will be a pleasant contrast to take for the subject of our entertainment this evening the beautiful and fertile island of Ceylon.

Albert. Oh, yes; Ceylon is where the cinnamon grows.

Fanny. Is it? Then I would like very much to hear about Ceylon.

George. For what other product was Ceylon noted some years ago, William?

William. For the pearls found in the shallow banks on the coasts of the island.

George. Right; and it is now widely known throughout the East Indies as producing fine cocoanut oil and good *coir* rope, of neither of which articles we of America or Europe make much use. Its mines of plumbago are also considered very valuable, and I have seen statements that they produce a purer metal and in greater quantities than any other in the world. Albert, do you know what plumbago is?

Albert. No, sir.

George. Can you tell, Josephine?

Josephine. It is the metal of which the lead for pencils is made, and is called by us black-lead.

George. That is right; but plumbago is used for many other purposes. Albert, in what waters is Ceylon situated?

Albert. In the Indian Ocean.

Josephine. I have the Atlas here, and find Ceylon to be included between 5° 56′ and 9° 50′ south latitude, and between longitude 80° and 82° east.

George. That is right. Can you tell me, little Fanny, what fruit it is shaped like?

Fanny. It looks to me more like a pear than any thing else.

Albert. Yes; and the larger end of the pear lies toward the south.

George. Right again. Ceylon is about 270 miles in length from north to south, and about 660 miles in circumference. It contains 24,664 square miles, which is about 1600 square miles more than are contained in the four states, New Hampshire, Massachusetts, Connecticut, and Rhode Island. It is over 4000 square miles smaller than South Carolina. Which are the principal harbors, Albert?

Albert. Trincomalee, on the northeast coast, and Point de Galle, on the south. In which of these were you, George?

George. I was once at Point de Galle, in a little brigantine that carried the mail between that port and Port Louis, in the Isle of France.

Fanny. I did not know that people could send let-

ters so far off. You might have sent me a letter when you were there.

George. That is true—only I did not know you then, Miss Fanny. Then, too, it seemed to me so far that I was not sure whether, had I written, my letter would ever have reached home.

Ceylon has been very long known to the civilized world. It was known to the Greeks in the time of Alexander the Great. Pliny, an ancient Roman writer on geography and history, tells us that Onesecritus, a captain of Alexander the Great, first circumnavigated Ceylon, and thus discovered it to be an island. Before that, *Taprobane*, as they called it, was supposed to be a vast continent, stretching no one knew how far to the south. The Ceylonese have a legend that at a very remote period their island was much larger than it is now; and a Roman navigator, who visited the island some centuries before the birth of our Savior, states that the constellation of the Great Bear was not visible on that portion of the island seen by him, which leads geographers to the belief that its southern extreme must at that time have been much farther south than at present. The name Ceylon, or *Zeylan*, is said to be derived from the Hindostanee word *Sinhal*, signifying *the lions.* There are, however, at present, no lions found upon the island.

Don Lorenzo Almeyda, a Portuguese navigator, was the first in modern times to establish a regular intercourse with this island. In the year 1505, at

the request of the King of *Kandy*, as Ceylon was called then, he aided the king against the assaults of the Arabian pirates, who were injuring the country. The Portuguese received a regular tribute of cinnamon as reward for this aid, and maintained for the space of 153 years a control over the island. During this time, however, they had frequent struggles with the natives, who desired independence, and with the Dutch, who coveted the rich trade of the island. In 1658 the Portuguese were expelled by the Dutch, and these retained possession until 1795 and 1796, when the British took possession of the coasts of Ceylon.

None of these powers had at any time been able to subdue the great kingdom of Kandia, which occupied the entire interior of the island. They were masters only of the coast, and of a narrow strip of soil, in some places not reaching more than three or four miles from the water side. They kept embassadors at the Kandian court, and were in all things obliged to treat the monarch and people of Kandy with great respect and forbearance, for the sake of the important trade which they were permitted to carry on with the interior.

In 1815, however, only forty-two years ago, the Kandians called upon the British for relief from the tyrant who was then occupying the throne. They accordingly deposed this prince, and then placed the entire island under their own laws. Since that time the Cingalese have been under British government.

Ceylon has some tolerably high mountain peaks in its southern portion. Among them is one called Adam's Peak, of which I shall tell you more after a while. The island has no rivers of any account for navigation, although there are numerous mountain streamlets, which water and fertilize the country. The climate in the interior is said to be unhealthy, the jungle fever, which is very fatal to Europeans, prevailing to some extent. On the coast it is very pleasant, the temperature being much more even, and the heats less intense, than on the main land of India. In many points it is not nearly so oppressive as with us at midsummer.

The inhabitants of Ceylon are of several nations. Most numerous are the Cingalese, Kandians, and Malabars. Since the annexation of Kandy to the British dominions, the Kandians and Cingalese have united to some extent. Both these nations were native to Ceylon. The Malabars, who live principally upon the northern coasts, are the descendants of natives of neighboring Hindostan. On the eastern side of the island is found a people called the Vedahs, who are quite wild, and live by the chase, and such fruits as grow without cultivation in the forest. These are supposed to be descendants of the aboriginal inhabitants of the island.

The Cingalese are an indolent but kind-hearted race, much more easily controlled than the Hindoos, and more trustworthy than these. They are Buddhists—that is to say, they believe in a Supreme

God, in a future state of rewards and punishments, and in the existence, at a time long past, of a mighty and holy man, whom they call Buddha, and of whom they relate most wonderful stories.

According to the legends of the Cingalese, Buddha, who resided principally in Hindostan, I believe, appeared at three different times on the island of Ceylon. On his first visit he expelled the devils who were at that time its sole inhabitants. On his second he left the impress of his foot on Adam's Peak. On his third and last visit he consecrated sixteen places for divine worship. One of these places is now overflowed by the sea, and snakes which are bred there are objects of adoration to the Buddhists.

The followers of Buddha are prohibited from killing any animal whatever, from the most diminutive insect up to man. They eat no meat, consequently. They also abstain from liquor, and use no drug which has intoxicating qualities.

Like the Hindoos, the Cingalese are divided into castes. By a *caste* is meant a certain occupation, which becomes by an unalterable law hereditary in the family. In Ceylon there are nineteen castes. The first, or highest, is that of *handerooas* or *vellalas*, the agriculturists; next are the *gopelooas*, or keepers of cattle; then, in regular succession, the *carawas*, or fishers; *doorawas*, or drawers of *toddy*, the juice of the cocoanut-tree; *cambooas*, or mechanics, such as goldsmiths, carpenters, &c.; *somerooas*, tan-

ners; *coombelooas*, potters; *radewas*, washers; *chalias*, cinnamon-peelers; *jagherers*, *coolies*, or common porters; *hirawas*, sieve-makers; *pannikias*, barbers; *hoonas*, lime-burners; *berewayas*, tom-tom beaters, or drummers; *olias*, makers of charcoal; *padooas*, palanquin-bearers; *kinereeas*, weavers of mats; *gahalegau bedeas*, executioners; and, last and most despised of all, *rodias* or *shenders*, persons who touch and eat dead animals.

I have given you this long list in order that you might see which are considered the most respectable handicrafts among the Cingalese. It is singular, but right, that cultivators of the soil should stand at the head of the list. You will notice that the three occupations which are most necessary to provide sustenance for the country at large are held in greatest honor—the farmers, keepers of cattle, and fishers; and you will notice, also, that those who eat or handle meat are placed even below the executioners.

The members of each of these castes are necessitated, by law and usage, to live separately, as distinct tribes. They do not marry out of their own caste, not even into a higher one; and a man of one caste will not eat with one of another. The prejudices are, however, not nearly so strong here as in India. There, to "lose caste" by a breach of any one of the numberless laws and customs which fetter mind as well as body, is thought worse than death itself. And some of the penalties which are placed on those unfortunates who are *outcasts*, and

by suffering which they win back their places, are cruel and horrible in the extreme.

To have an iron hook put through the flesh between the shoulders, and be hoisted high in air by a rope attached to this, is one of these penalties. To lie down on a bed of spikes for a length of time; to walk over burning coals; to let the hair and nails grow, and abjure the use of water as a purifier for years—all these are among the penalties by which a poor benighted Hindoo regains the privileges of his caste.

From all that I can find in books on the Cingalese, they seem never to have been very strict in their laws of caste, and have none of that horror of coming in contact with Europeans, or persons of lower caste, which animates the Hindoo. The poorest coolie or Hindoo laborer, who works for, perhaps, three or five cents per day and a meal of rice, would sooner suffer any punishment, even death itself, than to eat from a plate or drink water from a cup which has been used by a European. The Cingalese much more readily adapt themselves to the ways of Europeans, and do not refuse even to eat with or after them.

Albert. But, by this law of caste, if a man is a farmer, or a fisherman, or a carpenter, must all his sons be the same?

George. Yes; and all his daughters must marry men of like occupations with their father; and should they break through this law, they are no lon-

ger received in any caste, and are placed below even the executioner and the meat-eater. The British government has, however, interfered to prevent many of the cruelties which used to be practiced both in Ceylon and India in cases of breach of caste, and on other occasions.

The lower orders of the Cingalese wear very little clothing. The men have a strip of cloth which reaches from the middle to just above the knees. The women wear, in addition to this, a long strip, which is thrown across the shoulders, and reaches below the knees. Most of them use a little tight white jacket, with short sleeves. Among the middle classes the men wear sleeved waistcoats of white muslin; the women have short gowns. In addition, both sexes wear a gown of printed calico reaching to the ankles. The wealthier people wear long, ungainly coats, without collars.

The laws of caste regulate the clothing which each must wear. Only certain castes are permitted to wear coats, to carry parasols, or to have servants attend upon them with umbrellas; and we are told that if any one to whom these privileges are not allowed should assume them, a mob would immediately surround him, and take him before a magistrate to be punished.

How thankful should we be, children, that we are not born amid such benighted people! How good it is to think that the missionaries of the Gospel are making daily inroads into this system, and that the

day may not be far off when the millions of India will cast off all the absurd and deadening restrictions of caste, and become free men under the cross! When you give your pennies to the missionary cause in the Sabbath-school, think that it is to relieve these people of their prejudices, and enlighten their minds, that missionary collections are taken, and missionaries sent to foreign lands.

The poorer classes of the Cingalese, in the districts where European civilization has not yet made many advances, live in a state of simple rural happiness, which travelers have often admired. Their wants are but few, and they have no ambition to gain more than will fill them. Their houses are built sometimes of timber and clay, oftener only of posts and leaves. They are never of more than a single story. The roof is generally thatched with the leaves of the cocoanut. In so mild and genial a climate, the people live mostly out of doors. Houses are used principally as protections from rain, and as receptacles for their few goods.

Every hut is surrounded with beautiful fruit-trees, and under these, or beneath the shade of a little veranda, the family reclines in contented idleness, or performs its light daily task. The kitchen is under a tree, and consists of a fire built between two stones, on which a small earthen pot is set, containing the rice or curry which forms the daily dinner. Fruit, which does not need cooking, is the chief article of food. Where rice is not cultivated, and where no

plantations of cinnamon interfere with their liberty, the men labor very little. Upon the women falls most of the drudgery of life. A garden which contains twelve cocoanut and two bread-fruit trees makes its owner quite independent, without exertion of any kind. If the possessor of such a place desires any thing which does not grow naturally for him, his wife is sent to market with a portion of the fruit. She there barters her burden for whatever is needed.

A few mats, spread upon the earthen floor for beds at night, and rolled up into a corner by day, form the only furniture of a hut. Every morning the inhabitants of a village sweep the roads before their doors, collect the fallen leaves and other sweepings, and burn all upon the spot. This keeps every thing neat, and prevents the spread of sickness, which would soon be caused by the decaying vegetation, were it left.

The Cingalese say, with the Hindoos, "it is better to sit than to stand; better to lie down than to sit; better to sleep than to be awake; and death is best of all." I think nothing but the wretched slavery of the caste system could ever reduce so naturally intelligent a people as the Hindoos and Cingalese to so utterly purposeless an existence as I have shown you above. Do you not think that every Christian should do his part toward redeeming this garden-spot of the earth from the curse of idolatry and caste?

All classes of the natives of Ceylon use the betel

leaf to chew. The wealthier carry at their side a gold or silver box containing this leaf and the areca-nut, and *chunam*, which are used in conjunction with it. The poorer have for this purpose a cloth, or a purse of colored straw. *Chunam* is a kind of lime made of small shells, burned and broken up very fine. A slice of areca-nut and a pinch of *chunam* are rolled up in a betel leaf, and the whole is put into the mouth and chewed. This practice gives the teeth and lips an ugly red appearance, which is disgusting to one unused to the sight. It looks like an inflammation, and the first impression to a stranger is that these people are diseased. The Asiatics, however, have come to think it highly ornamental. Two people seldom meet without exchanging portions of the mixture; and in the houses of the rich it is handed round to guests on vessels of silver.

The wealthier ladies wear slippers, but no stockings. When entering a house they leave their slippers at the door. The men have small, shallow-crowned hats, made of black silk or velvet. But these are seldom worn. Sometimes a servant carries the hat after his master; oftener, however, it is left at home. The hair is worn short before, and neatly turned up behind, where it is fixed in its place by a large comb of tortoise-shell and gold. Frequently hair-needles of gold and jewels are pushed through the back hair of the ladies.

Fanny. Do the men wear combs in their hair, too, like the ladies?

George. Yes; there is no distinction made in that particular. You will see by this picture that there is no difference.

CINGALESE MEN AND WOMEN.

Whenever the wealthy Cingalese walk out, they have with them servants who carry umbrellas. A man of high rank has not less than three umbrellas held over him to protect him from the sun, one on each side, and one behind. The umbrellas are made of the leaf of the talipot-tree. The slips of which the leaves are formed are sewed together; and the umbrella is shaped precisely like Josephine's fan, and may be opened and shut just as you can that. An umbrella is generally seven feet in length, and about

five feet broad at the wide end. You see one in the picture on the preceding page.

It is among a class of Cingalese who profess Mohammedanism that most of the handicraftsmen and merchants are found. These men do not submit to the law of caste, and are, consequently, at liberty to apply themselves to what they like best. Some of them are very ingenious mechanics; but their tools are few in number, and extremely simple.

You will recollect that among the list of castes I gave you a while ago there was one called the washers. These are the men who wash clothes. The women have here nothing to do with this. In washing no soap is used. The clothes are taken down to the bank of a stream or lake, dipped in the water, and beaten out against a smooth, flat stone. When judged clean enough, they are spread in the sun, where they are quickly bleached and dried. This method is practiced all over India. When I was in Calcutta, we used to say that the washman did not think the clothes cleaned until the buttons were all off, inasmuch as no buttons were ever by any chance returned with shirts or jackets.

The Cingalese have a written language which differs from any other used in the Indies. They write upon the leaf of the talipot-tree (from which, you will remember, they also make umbrellas). The leaves are neatly cut into slips two inches in breadth, and a foot and a half in length. They write as we do, from left to right. When it is desired to bind

the leaves together in book form, a round hole is made in each leaf. Through these holes a string is passed, and fastened to two boards of the same size as the leaves. A piece of pointed steel, set in a handle, serves them for a pen. With this they impress the characters upon the soft surface of the leaf. When a page is written full, the surface is rubbed over with a black liquid, which fills up the impressions, and gives the characters the appearance of an engraving.

The marriage ceremony among the Cingalese is performed by binding the thumbs of the right hands of the bride and groom together, and pouring water over them from a basin. This ceremony must be performed by the groom's father's brother and the bride's mother's sister; or, if these can not officiate, by the next of kin.

The Malabars still burn their dead, instead of burying them, as Christians do. The corpse, wrapped in muslin, is carried to the place prepared. No coffin is used. Amid the hoarse boom of the tom-tom, and the deep-sounding conch shells, the procession moves on. When the cortége arrives in sight of the funeral pyre, a halt is made, and the leading priest offers up a prayer. After marching in silence around the pyre, the corpse is then laid on the wood. It is placed in a reclining position, with its legs crossed, and its face exposed to view. The eyes are now sealed with a red paste. A white screen is drawn about the form; water, rice, ground cocoanut,

and money are then thrown upon the body, and the priest offers up additional prayers. Next the legs are stretched out, and the body turned with its face to the wood. More wood is placed on it, till it is entirely concealed from view.

The eldest son, or nearest relative of the deceased, now walks three times round the pile, carrying an earthen vessel full of water on his left shoulder, and a lighted torch in his right hand. He is followed by a priest, who, at the completion of each turn, pierces a hole through the water vessel with the sharp point of a conch shell, which he blows as he goes round. The water, of course, gushes out of the holes made in the vessel. Finally a third person approaches from behind, dashes the earthen pipkin from his hand, and it breaks upon the ground.

The relative now, turning his back upon the pile, sets fire to it; after which he prostrates himself upon the ground, which he kisses. The priest and the relations do likewise. They are then led away from the scene of the solemnity without being permitted to look back. The people who remain add fire to the pile, and the whole is quickly consumed. When all is finished, the ashes are gathered into a heap, near to which a green bough, or flag with a stick, is planted. To this place the relations occasionally make visits.

I told you that numbers of the Cingalese living near the sea-shore are fishermen. The boats which

they use are, as you may suppose, of simple construction. A boat is formed of a log hollowed out. It is about fifteen feet long by three deep, and so narrow that a man can scarcely turn about in it. Of course, such a vessel would be capsized by the slightest motion. To remedy this, the natives fix two arched poles to the side. To the outer end of these poles (which are placed at right angles with the boat's side) a log, sharp-pointed at both ends, is fixed. The weight of this keeps the boat from turning over in one direction, while its buoyancy, when it touches the water, keeps her from capsizing in the other; and by this simple contrivance the fisherman is enabled to carry sail on a boat which otherwise would not bear even him. Outriggers of like construction are used in all the South Sea Islands.

From the Peninsula of Calpenteen, which lies along the western shore of Ceylon, wood used to be exported to the Coromandel coast of India, a distance of several hundred miles. The vessels used for this purpose are called catamarans, and are formed as follows:

Three logs are so placed as to form a triangle, and are then securely bound together. Wood is now piled on till it is judged the craft is sufficiently loaded. In the centre of the wood a mast is placed. The sail being set, the voyager leaves the land, feeling probably as secure as though embarked in a ship of the line. As the monsoon winds blow steadily in those latitudes, there is no storm to fear. The

sail, once set, need not be again taken in till the vessel is laid at her wharf in port.

We now come to speak of the vegetable productions of Ceylon. First in usefulness among the trees are perhaps the cocoanut and bread-fruit. Of these, every native endeavors to have a few about his cottage, and from them he can live almost without other food. The cocoanut-tree flourishes in nearly all parts of Ceylon. It has a slender trunk, growing to the height of seventy or eighty feet, without being more than a foot in diameter. There are no boughs or leaves along the body of the tree. At the top are the leaves, eleven or twelve feet in length, three or four in width, and pinnated. There are perhaps a dozen of these leaves, spreading from the top in a circle. Among these, and close to the trunk, the cocoanuts grow.

When any of the fruit is wanted, or when *toddy* is to be drawn from the buds in the top of the tree, a native climbs up, placing his hands about the trunk, and his feet against. The motion seems more like walking up than like climbing, and is performed by them without difficulty. Besides the nut the tree supplies toddy, a pleasant juice drawn from the top. This toddy, when permitted to stand in the sun, will ferment; and the natives make of it an intoxicating drink called arrack. Besides this, the fibrous husks of the cocoanut are made into ropes, called *coir*. With this all the vessels rigged in the East Indies are supplied. It proves very valuable where it is

necessary to have ropes for some time lying in salt water. In such cases hemp or Manilla ropes soon rot, whereas *coir* rigging will last for years.

But the leaves also are made use of. With these the natives thatch their humble huts. Of the thin stalks, or nerves of the leaves, brooms or scrubbing-brushes are made; and they serve equally well for tooth-picks. Excellent mats for the floors of houses are made, too, of these stalks.

Oil made of cocoanut is used all over India for cooking purposes and for lamps. Cups and ladles are made of the shell. A fibrous bark, which surrounds the bottom of the tree, is used to make gunny cloth of. The leaves when green are much relished by the elephant, and when dry are useful as torches for those who travel after night. When it is necessary to cut down the tree, a shoot or pith at the top, two feet in height and eight inches in diameter, is used and relished under the name of cocoanut cabbage. How valuable must this tree be to the natives of the East Indies! No wonder that by many of the South Sea Islanders the cocoanut-tree is worshiped as a sacred gift of the gods. Almost every want of a rude native, in the mild climate of Ceylon, is supplied by it alone.

The next in importance among the trees indigenous to Ceylon is the bread-fruit. This tree grows as large as an oak, and, different from the cocoanut, has a great number of branches striking from the trunk almost horizontally. It is a graceful tree. The

leaves are a foot and a half in length, ten or eleven inches wide, and indented somewhat like vine leaves. The bread-fruit is oval-shaped, from nine to eleven inches long, and about twelve inches in circumference. It has a rough rind, divided by lines into diamond-shaped patches, somewhat like the skin of a pine-apple. This species of bread-fruit has no seeds. It is boiled, then cut into slices, and toasted. When eaten with plenty of butter, it tastes somewhat like potato.

There is another species of bread-fruit in Ceylon, known as the *jack-tree*. The leaves of this are smaller. The fruit is two feet long, and as much in circumference, and weighs fifty pounds or more. Outside it resembles the other. Within it is full of almond-shaped seeds, each inclosed in a pulp or fleshy substance somewhat larger than a peach. This has a very disagreeable smell when opened. The natives eat it raw as well as cooked. Strangers do not generally like it raw. When cooked it loses its disagreeable smell.

Albert. Did you ever eat bread-fruit, George?

George. Yes; but I was never very fond of it. I believe no stranger is fond of it at first. The taste is acquired. Many, however, come to like it as well as the natives.

The cocoanut and bread-fruit supply food, drink, thatch for roofs, mats for bedding, brushes and brooms, ropes, firewood, and even tooth-picks. From the *talipot* the Cingalese gets material for fans, um-

brellas, tents, and books. This tree grows very straight, and entirely bare to the height of a hundred feet. At that distance it branches out, and the head is sometimes quite large. The leaf, which is the only portion of the tree made use of, is from seven to twelve feet in length, and five or six feet wide. It is divided by stems or stalks into a number of compartments, and may be folded up like a fan. For tents it is much better than canvas, inasmuch as no water can ever soak into the leaf, and it is always dry and easy to carry. For the same reason, it is preferred to silk for umbrellas. The slips of the leaf make the best writing-paper which the Cingalese can have for their style of writing.

Besides these trees, Ceylon has the palmyra, the fruit of which, besides serving for food at various stages of its growth, affords sugar, while the leaves also make umbrellas, and roofs for houses; and the wood is highly valued on account of its hardness, and its capacity to resist the encroachments of the white ants, those plagues of the Indies, who penetrate into every nook and corner, leaving no place sacred from their assaults.

The *jaggree*, or sago palm, from the pith of which sago is made. The areca, which produces those areca nuts which are so generally used for chewing. And the banyan, or Indian fig, about which we were talking a few days ago. This sometimes covers many acres of ground with the branches, which, drooping to the ground, take root, and support the

parent stem in its farther outstretchings. The main trunk of this tree attains great size, being sometimes found from twenty-one to thirty feet in circumference. The branches, which stand firmly in the ground like pillars of support, are of various sizes, from diminutive stalks the thickness of a hazel rod to a massive stem eleven feet in circumference.

The leaves of the banyan-tree are five inches long by three and a half broad, and grow thickly upon the tree. There is, therefore, at all times a dense shade under the tree. One of the pleasantest lounging-places during the sweltering heats of noontime in the Isle of France I found to be beneath a large banyan, which grew just at the water side, near the custom-house quays. No matter how fiercely the sun poured down his rays otherwheres, here it was always cool; no matter how little breeze there was stirring in town or harbor, beneath the dense shades of this banyan there was always a pleasant circulation of air. Opposite is a sketch of a banyan-tree. You can see the main trunk. It is very thick, but not high. Numbers of pillars are dropped down and have taken root, thus lending a support which enables the tree to stretch still farther its arms. The shoots or pillars are in general very straight, and never have branches or leaves. They are covered with a smooth, silver-colored bark.

The climate and soil of Ceylon are highly favorable to the growth of all tropical fruits; and we find nearly all of these indigenous. The plantain

A BANYAN-TREE IN CEYLON.

and banana, the orange, shaddock, pomegranate, pineapple, guava, custard-apple, tamarind, and various other delicious fruits, are at home here, and flourish with very little care or cultivation. These fruits form a great portion of the subsistence of the poorer classes of Cingalese.

In agriculture the natives are very much behindhand. Their farm implements consist of a rude plow, a hoe, and a reaping-hook. In some parts the ground is not even plowed, but only tramped over by cattle; and in other parts of the country the grain is not cut, but pulled out by the roots. Under

the British rule, however, many improvements have been introduced, and those natives who farm under the direction of English overseers use now, to some extent, such farm-tools as are in use in Great Britain and America.

Although cinnamon seems still to continue the principal article of export from the island, black pepper, sugar, coffee, tobacco, and rice are grown; and more or less of all but the last-named article is yearly exported. Of rice Ceylon does not at present produce sufficient to supply the home demand, and considerable quantities are annually imported from different parts of India.

As, when speaking of Madagascar, I told you how rice was cultivated there, and, when on the subject of Java, we saw how a coffee plantation is carried on, so we will now take a walk (in imagination) through a cinnamon grove. The cinnamon-tree is called coorimdoo by the Cingalese. It is a species of laurel.

"The trees," says Rev. James Cordiner, in his "Account of the Island of Ceylon," "in their uncultivated state, grow to the height of from twenty to thirty feet. The trunk is about three feet in circumference, and puts out a great number of large, spreading, horizontal branches, clothed with thick foliage. The roots are fibrous, hard, and tough, covered with an odoriferous bark, on the outside of a grayish brown, and on the inside of a reddish hue. They strike about three feet into the earth, and spread

to a considerable distance. Many of them smell strongly of camphor, which is extracted from them.

"The leaves are of an oval shape, from four to six inches in length, and from two inches to two and a quarter in breadth, with a smooth surface, and plain edge. The stalk of the leaf, which is nearly three quarters of an inch in length, is very pleasant to eat, and, when chewed, flavors very strongly of cinnamon, but is fresher and more full of juice. The leaf itself has scarcely any taste. When the young leaves first shoot out from the top of the branches, they are partly of a bright red and partly of a pale yellow hue. After a short time they become of a beautiful pea-green; and when they have attained full maturity, they put on a dark olive color. The upper surface is of a deep, and the back of the leaf of a light green."

The blossoms, which hang in clusters somewhat like the lilac, are white, with a brownish tinge in the centre. The tree has a fruit in shape resembling an acorn, and in taste like a juniper-berry, but of the size of a black currant. The smell of the blossom is not strong, but resembles a mixture of rose and lilac. The fruit is boiled in water, to obtain from it an oil, which is used in the houses of the wealthy for burning in lamps. Candles are also made of it, as it congeals when allowed to cool. The smell of the oil is said to be much preferable to that of cocoanut oil.

The cinnamon of commerce—that of which Fan-

ny and Albert are so fond—is obtained from young shoots. That taken from the older trees is not so good. It is coarse, and has not the delicate flavor of the bark taken from the younger branches. Where it is cultivated, therefore, the trees are not allowed to grow higher than ten feet. They are trimmed down; the consequence of which is that they send out numbers of young shoots from the roots. It is from these shoots, when they come to be as long and thick as a common walking-cane, that the bark is obtained which we buy as cinnamon.

The cinnamon-tree may be propagated in five different ways. The first is to raise the tree from seeds. This is perhaps the safest method, but is exceedingly tedious. In three years after planting the seed, each bush affords one branch fit for cutting. At the end of five years it will give from three to five branches. But it is not till the eighth year that it reaches its full strength, and sends forth ten branches of an inch in diameter. From the tenth to the twelfth year the tree is in its most flourishing condition. But, as only the sprouts and the roots are made use of, its life and its usefulness continue for many years more.

The second manner of propagation is by shoots cut from large trees. These require to be handled and tended very carefully, and even then often do not thrive. The third manner is by layers taken from the sprouts. Those cultivated in this way are in their prime in eight years.

The fourth mode is by transplanting the old roots. In this way cinnamon shoots of the usual size are obtained in twelve months after transplanting. But to attain success by this mode, great care is necessary in handling the roots. If any of the smaller roots receive even the slightest injury, they perish.

The fifth mode is to burn down the stump of the old tree. This is said to give new vitality to the roots, causing them to send forth a number of healthy straight shoots, which yield the finest of cinnamon.

A dry soil and frequent rain are necessary to produce cinnamon of the finest quality. The *marendan*, or grounds about Columbo, in which cinnamon is raised, consist of a surface of pure white sand, with a subsoil of rich mould. So white is the sand, that in places where shell or gravel walks have been made, the sand, which forms the borders of these walks, looks to a European almost like snow.

The cinnamon-trees blossom in January. In April the fruit is ripe, and shortly afterward the business of cutting off and barking the young shoots is commenced. May and June are accounted the most favorable months, but in most cases the harvest lasts, with intermissions, from May till October.

This harvest gives employment to many hands. The labor falls to the share of a distinct caste among the Cingalese. They are called *chaliahs*, and rank ninth in grade. They are generally very poor, but happily very contented. Each man is bound to deliver annually a certain quantity of cinnamon bark

to the officers appointed by government to receive it. As a recompense for this labor, he enjoys, free of rent, a garden and piece of land. They have, in addition, as a class, some few privileges, and receive from the government a remuneration in rice or money.

A plantation resembles a young forest, and shows few signs of cultivation. When the harvest-time is at hand, each man is obliged to furnish daily a quantity of sticks, about as many as he can carry. "The first object of the laborer is to select a tree of the proper kind. This he distinguishes by its leaves and other characteristics. If it bears fruit it is in good health, and the bark will peel off without difficulty. To prove whether or not it is ripe, he strikes his hatchet obliquely into a branch. If, on drawing it out, the bark divides from the wood, the cinnamon has attained its maturity; but if the bark adhere, the branch must be left till it exhibits signs of a readiness to peel."

The shoots which are cut down are from three to five feet in length, and about three quarters of an inch in diameter. When a load is cut, the laborer gathers it in his arms, and carries it to a hut or shed. Here the operations of peeling off and preparing the bark are performed. The first object is to chip off all leaves and small shoots from the branch to be peeled. This done, with a hooked knife two longitudinal cuts are made on opposite sides of the bark. The bark is now gradually loosened with the

convex, blunt side of the knife, and finally stripped off in two pieces of the entire length of the stick. These are passed to another laborer.

He sits on the ground, and has before him a block of wood, from which a round stick projects toward him. Upon this round stick he lays a strip of bark, and, holding it fast with his feet, scrapes off with a knife the outside thin skin. This, which is brown without and green within, if left on communicates to the cinnamon an unpleasant bitter taste. Considerable attention is necessary, therefore, as it is important that none of this bitter bark remain; nevertheless, small pieces are often left. It was most likely a piece of this outside skin which made your cinnamon taste so bitter the other day, Albert.

When perfectly cleaned, the cinnamon is of a pale yellow color, and about the thickness of parchment. It is now spread on mats, and left in the sun to dry. It soon begins to curl up. Before quite dry, smaller pieces are put into the larger, and they are now left to dry and shrivel up close together, until they appear almost like solid rods. As it dries, the cinnamon assumes a darker color, until it attains the hue it has when we see it in the stores or at home.

When dried, the rods are laid carefully together, and tied up with pliant canes in bundles of different sizes, sufficient for one or two men to carry. When it arrives at the government warehouses, it is repacked in bundles of a certain size and weight, easy to handle. It is then sewed up in double thick-

nesses of coarse cloth, and transported to the ship. Here it is usual to place a layer of pepper between the bales of cinnamon, and also to fill up all the crevices between the bales in like manner. The pepper preserves the cinnamon by drawing toward itself all the superfluous moisture. At the same time, it is said the flavor of the pepper is improved.

Until about thirty years before the conquest of Ceylon by the British, which occurred in 1795, it was generally believed that only cinnamon growing wild had any flavor, and that cultivation would cause it to deteriorate in this particular. Accordingly, laborers annually proceeded to the woods, and there gathered the bark. The Dutch governor, Falk, who at that time ruled the island, caused some seeds to be planted in his garden to experiment on the tree. The plants grew finely, but, after giving the greatest promise, suddenly withered and died. This seemed to establish the correctness of the general supposition that cinnamon would not prosper under cultivation.

It was, however, discovered that a native, whose only employment was to cut cinnamon in the woods, had looked with disfavor on an experiment which, if successful, might rob him of his employment, and had secretly sprinkled warm water over the young shoots, thereby destroying them. Renewed experiments were made, and, these being successful, large plantations were shortly laid out, and cinnamon cultivation commenced in earnest.

Of late years coffee has been planted and cultivated very extensively in Ceylon. The climate and soil there seem to be even better adapted to this plant than they have been found to be in Java, and therefore the number of acres planted in coffee is annually increasing.

As it is already late, we will stop our story here, and finish the account of Ceylon to-morrow evening. I will then relate to you the manner in which elephants are caught and tamed, and how the pearl-fishers bring up from the bottom of the ocean the oysters from which pearls are obtained.

EVENING THE SIXTH.

"Are we to hear about the elephants to-night?" inquired little Fanny, as she ran in from "such a nice game at snow-balls," in which Albert and Fanny had thrown down that great George, and nicely rubbed his face with snow. The children stood around the fire, laughing with glee at George's cold face, and the recollection of the struggle.

"Just think, mother," said Albert, "that Fanny and I threw George over, so that he fell at full length into the snow."

"I thought it was an earthquake when he fell," said Josephine, who had watched the sport through the window.

William now brought in an armful of wood, and the children, having gotten their hands warmed, gathered about George's accustomed seat on the sofa to hear about the elephants.

Fanny. You must not tell such frightful stories as Albert likes. I always dream about them, and it makes me afraid.

Albert. But you ought not to be afraid. There are no elephants here; and if there were, we would not let them hurt you.

George. I shall not have any thing very frightful to tell, so be quite easy in your mind, little pet. I

think it best to give you some account of the other quadrupeds of Ceylon before I speak of the modes in use to catch and tame elephants.

The largest and most formidable animal next to the elephant is the buffalo. This animal is somewhat smaller than one of our oxen. Its legs are shorter, and its hoofs larger. Its horns bend backward upon the neck, which they almost touch when the animal holds his head straight. Its skin is black or dark gray, and it has but little hair. It has a fierce and sullen expression, and if met with in its wild state is very apt to attack a man. Hunters say that it is exceedingly difficult to kill. Unless a ball be put in just at the shoulder, the buffalo is apt to take very little notice of it. And this one vulnerable point, it is said, it can cover with its horns, when its head is laid back in an attitude of attention or defiance.

Mr. Baker, an English gentleman who spent some years in the wilds of Ceylon hunting elephants, tells of some hair-breadth escapes in his conflicts with buffaloes. He speaks of putting two balls into a buffalo's breast, just at the point of connection with the throat, without making the animal flinch. He stood knee-deep in water, at only fifteen paces distance from his formidable antagonist. At the second discharge the animal made a spring, which decreased the distance between them to ten paces. With both rifle-barrels empty, a fierce animal before him, and no place of refuge nearer than half a mile, the hunter

and hunted stood in the water keenly eyeing each other. Mr. Baker had expended his last ball, and could not, therefore, reload. The case was growing desperate for him.

In this emergency, and when about to prepare for a last desperate contest, in which he would have to depend upon his hunting-knife as his only protection, he luckily bethought him of some small change he had in his pocket. Without taking his eyes off those of the animal, he hurriedly put a double charge of powder in one rifle-barrel, and rammed down over it a handful of English sixpences.

This was scarcely done when the bull again sprang toward him. His ramrod was dropped into the water in his haste, and he now faced the enemy, resolved this time to reserve his fire till the animal was within a foot of the muzzle of his gun.

Another spring, and his gun touched the bull's forehead. In this moment he fired. The bull fell over with the force of the blow, and our hunter, without waiting to see if he was killed, made for a tree which stood at a distance of half a mile.

Arrived there, he looked back, and saw the buffalo stretched upon the sand a couple of hundred yards behind him. Without examining him any closer, he immediately caught his horse in an adjoining wood, and rode off for help, thinking certainly to find the animal next morning somewhere in the neighborhood. But when he arrived upon the spot on the following day with a supply of ammunition

and a party of natives, the buffalo was gone. Notwithstanding his three wounds, any one of which would have proved almost instantly fatal to a common animal, he had retained sufficient strength to make his escape good to a retreat in the woods.

The buffaloes of Ceylon are tamed and used for plowing, and as draft cattle generally. The milk of the cows is also used. It has not, however, so sweet a flavor as the milk of other cattle. From the little labor required of them, many of the tamed buffaloes relapse into a state of semi-wildness, and sometimes alarm travelers by suddenly advancing toward them from woods or marshes. They are in general, however, entirely harmless, and only drawn toward strangers by curiosity. They like much to wallow in muddy pools, and, when not employed by their masters, will spend several hours of the day standing up to their necks in filthy water.

Of hogs great numbers are raised. Sheep, goats, and horses were first introduced by Europeans, and are therefore scarce. The woods abound with deer of various species. One kind is mentioned, which has in perfection the form of a deer, yet is little larger than a full-grown rabbit.

Fanny. They must be dear little things. I should like to have one. It would make a much nicer pet than that fawn we saw once in a garden.

George. I should think one of those small deers would make a very pretty little pet. In the wilds are found the cheetah, or spotted tiger, which grows

to be five feet in length; two species of wild-cats; wild hogs, which are very fierce, together with porcupines, raccoons, and squirrels. The urban goose, the armadillo, and the ichneumon, are also frequently met.

The ichneumon is a wonderful little animal, which has a natural enmity to serpents, and destroys them wherever it meets with them. When, in its conflicts with poisonous snakes, one of these succeeds in wounding it, it immediately darts into the grass, and there finds some vegetable matter, by eating which the poison of the serpent is counteracted. And it has been found that, although so severely wounded as to be apparently quite exhausted, a taste of this mysterious plant revives all its energies, and enables it to overcome its formidable enemy.

Scientific men in India have endeavored for a long while to discover what plant has the wonderful effect of thus protecting the ichneumon from the most deadly poisons; but, so far, all their efforts have been vain. It has, however, been proven by experiment, that if the ichneumon, in its combat with a serpent, be confined to a space entirely devoid of vegetation, it soon succumbs to the bites of its enemy.

The woods of Ceylon are enlivened with several varieties of monkeys. One species is described as being of the size of a spaniel dog, of a darkish gray color, with black face, and great white beard surrounding the face from ear to ear. This gives it a venerable appearance which is exceedingly laughable. Though looking so grave and wise, it is quite

as mischievous as any others of its kind. There is another kind of monkey, which is milk-white all over, and has also a large beard.

It is related of the apes that, in order to get at fields of grain, they divide themselves into two parties, stationing themselves at opposite ends of a field. The inhabitants, who well know their thieving propensities, set a watch over each field. One party of the apes advance toward this guard; and while he drives them away, the other party enter the opposite end of the field, and hurriedly fill their hands and the pouches which they have in their cheeks, eating all they can meanwhile. The natives of Ceylon do not appear to hold the monkeys sacred, as is done in different parts of India. They eat them, and count their meat very palatable.

Among the strange and beautiful birds of Ceylon is a green pigeon, the meat of which is esteemed a great luxury. There are also numbers of parroquets. Peafowls are found wild in the woods. There is a bird which is very fond of honey, and will search out, with great perseverance and ingenuity, the hives of wild bees in the woods. The natives sometimes follow it, and themselves take possession of the prize which the bird has found.

The stork, crane, heron, and pelican, or spoonbill, are found on the lakes and rivers. Crows abound, and make their lodgments on almost every house-top. They act as scavengers, removing all the garbage, which would, but for them, remain to decay and pro-

duce disease. The natives, therefore, hold them in considerable esteem.

Of reptiles Ceylon has a great variety. In the lagoons are found alligators. In the woods, the cobra di capello, or hooded snake, the most dreaded serpent of India, is found, together with the boa constrictor, the green snake, and water snakes. There is also a house snake, which is not poisonous. There is a lizard, eight inches long, which has excited the wonder of naturalists by its ability to cling to and run along the ceilings of houses. You have seen and wondered how a fly can walk as well along the ceiling as upon the floor. This lizard, though so large, seeks his prey, a large species of roach, on the ceiling as well as on the walls and floor. There is also a flying lizard, which must be a strange-looking animal. I have never seen one, but should think it must somewhat resemble the pictures of dragons which we see in old books.

Captain Robert Knox, an Englishman, who was a prisoner among the Cingalese for nearly twenty years, published, in the year 1681, a history of Ceylon, in which he gives a most faithful and extended view of the products of the island, and of the manners and customs of the inhabitants. But, like most of the old travelers, he takes great delight in detailing wonderful stories, received from the natives, of the powers and peculiarities of various animals native to the country where he so long resided.

This Captain Knox tells us of two snakes which

are at mortal enmity with each other, and never meet without a battle royal ensuing, in which one or both of the combatants are slain. One of these serpents he calls the *prolonga*, the other the *noya*, giving to them the name assigned by the natives. The last is said to be harmless to man, and is held in esteem by the Cingalese, who call it by a name signifying "king snake."

Of the origin of the feud between these two serpents Knox gives the following account, which he heard recited by the natives. I will tell it to you as he gives it, telling you beforehand, however, that it is only one among the many fables in which Eastern nations find much amusement, but which they scarcely themselves believe:

"These two serpents chanced to meet," says Knox, "in a dry season when water was scarce. The *prolonga*, being almost famished for thirst, asked the *noya* where he might go to find a little water. The noya, a little before, had met with a bowl of water, in which a child lay playing, as it is usual among this people to wash their children in a bowl of water, and leave them to tumble and play in it. Here the noya quenched his thirst; but, as he was drinking, the child that lay in the bowl, out of his innocency and play, hit him on the head with his hand, which the noya made no matter of, but bore patiently, knowing it was not done out of any malice; and, having drunk as much as sufficed him, went away without doing the child any harm.

"Being minded to direct the prolonga to this bowl, but desirous withal to preserve the child, he told him that he knew of water, but that he (the prolonga) was such a surly, hasty creature, that he was fearful to let him know where it was, lest he might do some mischief. Making him, therefore, promise that he would not, he then told him that at such a place there was a bowl of water with a child playing in it, and that probably the child might, as he was tumbling, give him a pat on the head, as he had done to him before; but charged him, nevertheless, not to hurt the child; which the prolonga having promised, went his way toward the water as the noya had directed him.

"The noya, knowing his touchy disposition, went after him, fearing he might do the child a mischief, and that thereby he himself might be deprived of the like benefit afterward. It fell out as he feared. For as the prolonga drank, the child patted him on the head, and he, in his hasty humor, bit him on the hand and killed him. The noya, seeing this, resolved to be revenged; and so, reproaching him for his baseness, fought him till he killed him, and after that devoured him. And to this day," says Knox, "they always fight when they meet, and the conqueror eats the body of the vanquished. Hence the proverb among the *Chingulayes* [which was the old method of spelling *Cingalese*], when they see two men irreconcilable, they compare them to the prolonga and noya, saying, '*noya prolonga waghe*'—that is, like a noya and prolonga."

With such wonderful stories travelers of ancient times used to regale their hearers and readers; and they practiced this, not as desiring to deceive the ignorant or credulous, but because, simple souls! they were themselves prepared, from the wonders they saw in foreign lands, to believe on many marvels of which they only heard.

Albert. I should like very much to read some of the stories of those old travelers.

George. You must first read attentively the more modern accounts of these countries, wherein men of learning and science have communicated to the world many interesting facts in history, natural history, and geography. And when you have these true stories well impressed upon your mind, you may read, without injury to yourself and with double pleasure, the wonderful tales brought back by such men as Marco Polo, the Venetian, Captain Knox, and a score of other adventurers, travelers of the fifteenth, sixteenth, and seventeenth centuries. You will then be able to see in how many cases the most incredible of their stories were founded in fact, and have been verified by the explorers of the present day.

In common with most tropical countries, Ceylon is plagued with ants. There are several species, some red, some black, and others white. The white ants commit the greatest ravages. Nothing is safe from their assaults. The common red ants are the most numerous about houses. They inhabit the walls, and sally forth in swarms in search of prey.

If a piece of sugar be dropped upon the floor, it is instantly covered with these insects. If any kind of food be left uncovered, even only for a minute, they make an assault upon it.

They seem to act much as our garden ants do, each one carrying off a share of any object of which they may have gotten possession. Only, as they are far more numerous, so are they much more energetic and rapacious, if so small an animal may be said to be rapacious. It is a very common thing to see a swarm of them drawing along the body of one of the large roaches, which also infest the cupboards and pantries of Ceylonese houses. These roaches are often found as large as mice, and you may imagine what disgusting creatures they are. I have myself seen them running across the floor of a darkened room, and thought from their size that they were mice.

The little house ants will sometimes attack a live roach, and make him their prey. A swarm surround and attack him on all sides, and in a short time he is thrown over on his back. Being now helpless, he is speedily stung to death by his Liliputian enemies, and then torn limb from limb, and dragged off.

In the houses of Europeans, where much cooking is done, these little red ants do great damage. The greatest care is necessary on the part of servants to preserve bread and other food from their approaches. If a loaf is left but for a minute, the heart of it will

be found filled with ants. Sugar and meat are generally placed in tubs, and suspended by a rope covered with tar. To preserve bread, an inverted bowl is placed in a dish filled with water. On top of the bowl, in a plate, the bread is deposited. Even bedsteads must be protected by placing the posts or pillars in vessels filled with water.

Thus you see, children, that however much some countries are favored by Providence, there is always some evil to counterbalance the good. If Ceylon has delicious fruits and spices, it has also fierce wild beasts and deadly serpents. If it has a climate seldom equaled in genial mildness, this very climate fosters swarms of disgusting and vexatious animals, which go far to render life uncomfortable.

To have your rambles made unpleasant by the fear of poisonous snakes, your rest disturbed by the dread of centipedes and scorpions, your food destroyed by myriads of ants, and your dwelling constantly invaded by countless swarms of noisome, creeping, crawling, and flying things, is found by most Europeans to more than counterbalance all the delights of climate and productions for which Ceylon is justly favored. If we look at these things rightly and soberly, I think we shall, after all, arrive at the opinion that there is for us "no place like home."

And now we come at last to the elephants. Ceylon has three kinds or species of these animals. The first has long tusks turning upward. This is considered the most tractable, as well as the most ele-

gantly shaped. The second has short tusks, pointing straight to the ground. The third has no tusks at all. This last is the most numerous, the most savage, and the most destructive to the crops of the natives.

Ceylonese elephants grow to a height of between ten and eleven feet. When they have attained this stature, the trunk is generally seven feet long, and from three to four inches in diameter. You know, of course, that this trunk is of as much use to him as a hand is to a man; that with it he breaks off the branches of trees, and tears them in such pieces as will make convenient mouthfuls; that he uses it not only to put food into his mouth, but that he also draws water and other liquids through it into his throat; that, while it is sufficiently strong to enable him to lift heavy burdens by it and use it as a weapon of defense, its organization is so delicate as that he feels the slightest jag of a needle, and with ease picks up a pin, or a small flat coin, from a smooth floor. Numberless are the uses which the elephant makes of his trunk. Without it he would doubtless be what he seems, the clumsiest of all creatures; with its aid he ranks, in point of ability to do, undoubtedly next to man.

You have all seen an elephant in a menagerie. You have admired his vast bulk, his gentleness, his perfect docility, and a sagacity which surpasses that of all the other brute creation; and you have doubtless laughed at his clumsy trot, his huge flapping

ears, his little twinkling eyes, his almost hairless hide, and odd little tail.

Hunters and naturalists state that elephants roam through their native woods in herds of eight or ten, the greater portion of whom in general are females. Their favorite food is young bamboo, lemon-grass, and the leaves and young branches of certain trees. They feed mostly at night, avoiding the heat of the day by taking refuge in the thick jungle, which is their principal home.

Mr. Baker, the gentleman whose adventure with a Ceylonese buffalo I related to you a while ago, gives, in his interesting book, many particulars of the habits of the elephant. He says that occasionally a *bull*, as the male elephant is called, quits the society of his fellows, and leads a solitary life in some portion of the jungle which he selects for a hermitage. Such a hermit is called by the natives a "rogue." He is found to be much more savage than those of his fellows who are found in herds; and, from the instances which Mr. Baker gives, their cunning seems most wonderful. He never seeks to avoid an attack; neither does he expose himself unnecessarily: but, rather, having scented the hunter, waits noiselessly in his concealment in the jungle till the devoted man is within his reach, and then rushes out upon him with a shrill scream of rage, which in itself must be calculated to startle a little-experienced huntsman from his propriety. There is no time to run. Woe to the hunter who, in such an

emergency, loses his presence of mind. A quick aim, a sure fire, and the most dauntless coolness and intrepidity, are qualities which seem pre-eminently necessary in this species of "sporting."

Mr. Baker relates an instance where, in pursuit of a herd, he and his brother came into a small open space, about thirty feet by twenty, surrounded by a thick and, to them, impenetrable jungle of thorny brush. While standing here, watching the herd and debating whether to follow them into a swampy tract upon which they had taken refuge, the huge wall of brush and trees was suddenly broken through by an enormously large elephant, who rushed upon one of the hunters.

He had barely time to cock his rifle ere the "rogue" was upon him. The rifle touched the beast ere the first ball was sent into his body.

"I knew it was in vain," says Mr. Baker, "as his trunk was raised, so that the bullet could not touch his brain. B. (his brother) fired his right-hand barrel at the same moment without effect from the same cause. I jumped on one side, and attempted to spring through the deep mud. It was of no use; the long grass entangled my feet, and in another instant I lay sprawling in the enraged elephant's path, within a single foot of him."

Fanny. Oh, George, was the gentleman killed?

Albert. Why no, or else how could he have written a book? Go ahead, George; let us hear the balance of the story.

George. "In that moment of suspense," continues Mr. Baker, "I expected to hear the crack of my own bones, as his massive foot would be upon me. It was but an instant. I heard the crack of B.'s last barrel; I felt a spongy weight strike my heel, and, turning quickly heels over head, I rolled a few paces and regained my feet. That last shot had floored him just as he was upon me. The end of his trunk had fallen upon my heel. Still he was not dead; but he struck at me with his trunk as I passed round his head to give him a finisher with the four-ounce rifle which I had snatched from our solitary gun-bearer."

Josephine. And so for that time the gentleman escaped. I am so glad. I thought he would certainly be killed.

George. Wait till you hear the balance of the story. Mr. Baker continues: "My back was touching the jungle from which the *rogue* had charged, and I was almost in the act of firing through the temple of the still struggling elephant, when I heard a tremendous crash in the jungle behind me similar to the first, and the savage scream of an elephant. I saw the ponderous fore leg cleave its way through the brush directly upon me. I threw my whole weight back against the ratans to avoid him, and the next moment his foot was placed within an inch of mine. His lofty head was passing over me in full charge at B., who was unloaded, when, holding the four-ounce rifle perpendicularly, I fired exactly un-

der his throat. I thought he would fall upon me and crush me; but this shot was my only chance, as B. was perfectly helpless."

Mr. Baker goes on to tell that, after the smoke subsided, he found that his prize did not fall. He still staggered toward "B.," the blood pouring from his death-wound. "B." avoided him, and the beast, now almost senseless, staggered on through the jungle, and into a marsh, where our hunters found his body a few days afterward.

Elephants seem to be very numerous in some parts of Ceylon. In a trip lasting altogether only three weeks, Mr. Baker and his companions killed over fifty; and, during the five years which he spent in Ceylon, Mr. Baker himself must have killed three or four hundred.

Fanny. Albert, would not you be afraid of the wild elephants?

Albert. No, indeed, I should very much like to go to Ceylon once and shoot elephants. I think it would be glorious fun. I believe I could pop one down if I had a good rifle.

William. I think I would rather stay at home than go out there among snakes, and tigers, and other wild beasts.

Albert. I would like, of all things, to go on an elephant hunt.

George. Hunters shoot elephants only for the sport, and for the purpose of relieving the country of their depredations. No use can be made of the carcass;

ELEPHANT HUNTING.

and, as I before stated, the species most numerous in Ceylon have no tusks; so the huge bodies are left to decay in the woods. And hunters are obliged to avoid the part of the woods where they have killed elephants, on account of the noisome stench arising from the decay of so huge a mass of flesh.

When it is desired to preserve them for farther use, elephants are caught alive. Sometimes men stealthily approach one when feeding, and place nooses of large raw-hide ropes in such positions that he will get his feet into them. As soon as he steps into the toils, the natives pull back, and the ropes are made fast to trees. The elephant now vainly struggles for liberty. The hide ropes stretch with the elasticity of India-rubber, and with the rebound generally throw the elephant. When he becomes a little tired, his legs are securely hoppled, and his trunk carefully fastened down to his fore leg, and then he is driven toward the village. One can hardly call it *driving*, as, to make him go in the required direction, men are generally sent in advance to torment him. He rushes after them, and at each pursuit decreases the distance between himself and the homes of his captors.

Arrived at the village, he is once more secured to trees. The taming process is now begun. The first day he is starved. The next day he is cajoled and petted. On the third, unless the elephant is an extraordinarily savage fellow, a native can mount his back and ride him around, using the precaution,

however, to have his trunk securely lashed to his fore leg.

But to catch elephants thus, one at a time, is too slow a method to be adopted in a country over which they roam by the score. The natives have, accordingly, long practiced a method by which from fifty to sixty are taken captive at once. As many men are needed to put in successful operation this method, it was usual in former times for the native government to take the supervision of a catch in its own hands.

When it has been determined to have an elephant hunt, men are sent into the woods, as scouts, to discover a space where the animals shall be found in abundance. This done, and the ground of operations duly selected, an order is issued to all the inhabitants of the district to surround the forest with fires. These fires are built on movable platforms raised four feet from the ground. They must be kept alight during the continuance of the hunt. They are placed at first about one hundred paces apart.

On a hunt witnessed by Rev. Peter Cordiner, operations were begun thirty miles from the snare in which the elephants were finally mastered, and three thousand men were employed for two months in supporting the fires and guarding the circle.

This circle is gradually but surely made smaller. An advance of nearly a mile per day is made on every side. As the circle grows narrower, of course,

the fires are brought closer together, until at last they are but ten paces apart. As the space within is decreased, the elephants become alarmed, and redoubled vigilance is necessary to prevent their escape.

I must now describe the snare to you. This is funnel-shaped. The wide end is three hundred yards across. The small end opens into another inclosure, one hundred feet by forty, which terminates finally in a passage one hundred feet long by five feet wide. It is in this narrow passage that the elephants are secured before being led out, one by one, to the stables prepared for their reception. Across the large funnel, as we will call it, not far from its mouth, a barricade is erected, in which are four openings sufficiently spacious to admit an elephant.

The inclosures are formed of stout trees, set four feet deep in the ground, leaning inward, and rising from sixteen to twenty feet above the surface. The trees must be from eight to ten inches in diameter. They are placed sixteen inches apart, and are united at different distances by other logs, which run across, and are lashed to the uprights by means of pliant canes. Additional supports are ranged on the outside, to make the whole secure against the assaults of the elephants. Boughs of trees are also thrown over the palisades, that the beasts may not too distinctly see the slightness of the obstacles placed between themselves and liberty.

Suppose, now, that two months have elapsed since the commencement of the hunt. The circle has

been gradually narrowed, till now the half-frantic elephants within are surrounded by a closely-connected line of torches and fires, while crowds of natives drive the vast herd toward the opening in the palisades, amid firing of muskets, rockets, and squibs. Trampling down brushwood, and breaking trees where they stand in their course, the animals at last enter the inclosure. They approach the barricade which forms the entrance, and, intimidated by the redoubled shouting and firing, crowd through the gates.

No sooner has the last elephant entered than the natives hasten to close these gates with heavy posts and logs previously prepared for this purpose, aiming to make this part even stronger than those adjacent. This done, the herd is driven farther down, toward the entrance to the second space. This entrance is a passage only sufficiently large to admit one elephant at a time. It is closed by means of a gate, which, being made of stout reeds and bamboos strongly fastened together, is rolled up somewhat like a curtain. A man sits on the top of the gate-posts, in readiness to cut the band which suspends this gate whenever the small fold shall be full enough.

At the snaring witnessed by Mr. Cordiner, seventy elephants were driven into this small fold before the gate was lowered. The narrow space was so crammed that it was impossible for the animals even to turn about. One hundred more were left in the outer prison till the first seventy were disposed of.

As soon as the four outer gates are closed, natives

enter through spaces left between the palisades, and form a line with fires and torches in the rear of the elephants, thus urging them on toward the small pale. When this is filled, those left in the outer place are allowed a little quiet. A close watch is, however, kept, that none may break through the paling, an accident which sometimes happens, notwithstanding their vigilance.

Crowded together in a narrow space, treading on each other, without room to move, and with scarcely space to breathe, the situation of the elephants is pitiful in the extreme, and their roars of rage and more plaintive notes of suffering excite the sympathy of the beholder. Quite frequently the smaller of the animals are trodden under foot, and thus perish; and not seldom even grown elephants fall down from exhaustion, and are killed by the tread of their half-crazed companions.

The troop makes constant efforts to escape. But the entire pale is surrounded by fires and torches, and numbers of natives are always ready to repel any attack upon the palisades. All movement in the small pale is purposely rendered more difficult by leading through the ground a small stream of water. In this, and the marshy soil adjacent, the elephants are comparatively helpless.

The end now draws nigh. Men stationed at the top of the palisades with crackers and long iron hooks, urge the foremost elephant into the narrow passage before spoken of. He has a foreboding that

evil is here to befall him, and refuses to go. But the hallooing in his rear is so great, and the fire-crackers, squibs, and other assaulting missiles so terrify him, that he finally advances. He has gone but a few yards before he tries to return. Not having room to turn around, he commences to back out. Some large bars are speedily put across the passage to stop his exit. On arriving at the farther end of the passage, new crossbars are immediately shoved in behind the elephant. He is thus closely confined, in order that he may have no opportunity to use his immense strength, which, if he had perfect freedom, would doubtless be sufficient, in this his last extremity, to break down all bars to his liberty. Sometimes, when the elephant is thus confined at the end of the narrow passage, he rears on his hind legs; to prevent this, and also to facilitate the passage of a rope about his neck, stout beams are securely lashed above him.

Now begins the labor of securing the animal's feet, neck, and trunk with ropes. His attempts at escape become extremely violent, and it needs all the cunning and vigilance of the natives to master him. Sometimes he rises on his hind legs, and breaks the logs laid over his back; sometimes he rushes desperately at the gate, which he perceives to be the terminus of his prison; and again he bears his whole weight against the palisades, to break them down. At every point he is opposed by men armed with spears. With the sharp points of these weapons his

resistance is made painful to himself. Meantime large ropes are laid down beneath his hind legs to catch them; as soon as he places his foot in a noose, it is drawn tight. Five or six turns of smaller rope are then placed about his neck as a kind of collar.

When the animal is completely harnessed, two tame elephants, trained to this work, are brought to the entrance. The gate is now removed; the wild elephant rushes out till brought to a stop by the ropes fastened to his hind legs. Then the tame ones place themselves on each side of him. Men get on the tame beasts, and secure the collars of all three together. During this operation, the wild one generally uses every means to injure those who are engaged in fastening him. He endeavors to strike them with his trunk or with his head. But his tame friends watch every movement, gently lower his trunk with theirs, and, if he is very obstinate and wicked, batter him with their heads till he is subdued.

This accomplished, the nooses are taken from his hind legs, and the elephant is marched along, in pompous procession, between his two tame brethren, to the stall prepared for his reception. Here his head and his feet are secured to large trees and to stakes planted in the ground, and supported in part by the trees; and this done, the tame elephants are led off to take the charge of another prisoner.

From the time he has been led out of the gate till this moment, the wild animal has been tolerably docile. The tame leaders understand very well the

art of managing their charges and calming their excitement. So long as the three are together, no difficulty is experienced in managing the prisoner; but the moment when they leave him seems to renew and redouble all his former rage and despair. With dreadful roars, he struggles to break loose from his bonds. Stout trees quiver from top to root at his efforts, and, were not the greatest care used to fasten securely the desperate animal, he would doubtless regain his liberty.

During this paroxysm, cocoanut leaves and banana-trees are brought him. He tramples them under foot, or throws them far away. By-and-by, however, he feels the pangs of hunger, and contentedly takes what is brought him by an attendant; and so in a few days he is sufficiently quieted to be loosened, and taken to water in company with some tame elephants. In about eight days he can be safely ridden about, although instances are known where two months were necessary to subdue an animal.

The balance of the elephants are taken out in regular succession, and tied just as the first one. When there are but few left in the pale, it is often exceedingly difficult to make them enter the narrow lane. Shouting and fire-works sometimes have no effect, and even showers of musket balls have been known to fail. In such cases accidents often happen. Mr. Cordiner saw a native fall from the top of a palisade post among the herd of elephants. He was instantly trampled to pieces. Occasionally the beasts lie

down. Various devices are then resorted to to force them to rise. Sometimes, so great is their obstinacy or exhaustion, fires have to be kindled around them to force them from their recumbent position.

To secure one hundred and seventy elephants is a labor of several days. From twenty to thirty per day is the greatest number which can be taken from one exit lane. Meantime the balance must be fed regularly, and this is a labor requiring many hands. Thus several hundred men are employed for some days in waiting upon the necessities of the beasts.

It is said by those who have seen them in such circumstances, that the grief or distress of the elephant is very affecting to view. "Their plaintive cries have all the expression of sorrow, rage, resentment, and despair. Often, after they are bound to the trees and stakes in the forest set apart for their reception, finding every effort ineffectual even to disengage a single limb, the hollow eyes fill with tears, and the countenance wears an aspect of the deepest melancholy."

And now we come to speak of the pearl-fisheries of Ceylon. The island was at one time celebrated for these, and great numbers of people congregated yearly on its northeastern shore, off which the pearl banks were situated. In 1798 the rent alone of the fisheries amounted to £192,000 sterling, about 900,000 dollars. The actual produce for that year must have amounted to several millions. From that time the banks grew less profitable until 1837, the

last year in which oysters were taken, when the rents were only £10,500, about 50,000 dollars. Since then the oyster banks have been undisturbed.

When the Dutch first came into possession of the island they paid much attention to these fisheries. But for twenty-eight years before the first season under English auspices (in 1796), the banks had been entirely undisturbed. This was in great part owing to the hostility of the Nabob of Arcot, a territory on the neighboring main land of India, who would not, in consequence, permit his subjects (who are divers) to attend the fisheries. It is presumable that to the chance given to the oysters in these years of respite to increase their numbers and fully develop their life, the wonderfully remunerative seasons following the re-establishment of the fisheries were in great part owing.

Condoatchy, a deserted district along the north-eastern coast of Ceylon, is noted as the location of the pearl-fisheries. It is supposed that this part of the coast was once populous and prosperous. For many years it has been desolate and uninhabited. Its depopulation is ascribed in part to the ravages of the small-pox, which disease is said to have raged with unusual violence along this coast; but in part also to the robberies of the Mohammedans and Portuguese, who at different times overran the country.

The country about Condoatchy is level, sandy, and barren, the prospect being beautified by none of that luxuriant vegetation for which other parts of

Ceylon are famed. A few cocoa and palmyra trees, scattered here and there, and surrounding the few cottages which dot the plain, give rather a additional force to the air of desertion which pervade the shore.

During the continuance of a fishing season, however, the port of Condoatchy, at other times such a sandy waste, suddenly assumes the air of a populous town or city, some of its temporary streets extending a mile from the shore; and to this town natives of all parts of the Orient, representatives of every portion of India, Thibet, China, Persia, and Arabia, congregate, all animated by a hope of making good speculations, and increasing their store of wealth. Thus the scene about Condoatchy, during a fishing season, was probably as busy and cheering as could be witnessed.

The shape of a pearl oyster is nearly that of a common oyster. The outside of the shell is smooth. The inside is of a beautiful shining white. From this inside is taken much of the mother-of-pearl so much used for buttons and for ornamental purposes. The oyster itself is white and tough. It is not generally eaten, although the poorer classes of natives have been sometimes seen to devour those opened fresh and thrown away by the pearl-hunters.

The pearls are most generally found in the thickest and most fleshy part of the oyster, near the hinge. One oyster generally contains several pearls. One has been known to produce one hundred and fifty

pearls; but, on the contrary, one hundred oysters may be opened in succession from an average lot, without finding in all one pearl large enough to be discernible before the flesh has rotted.

It is stated by those who have paid attention to the matter, that the pearl oyster attains its full growth at the age of seven or eight years. After that it soon dies, and, its shell opening, the contents are washed away by the waves.

An oyster at one year old is not larger than the nail of a man's thumb. At maturity it is as large as the palm of the hand. Between the ages of three and five years the small and comparatively valueless tool or seed pearls only are found in the oyster. After that time the pearls rapidly increase in size, till, at the seventh year, the oyster has reached its prime.

It has been found impracticable to transplant this species of oyster. Those taken from the fishing-banks of Ceylon have never prospered elsewhere.

The banks or beds are scattered over the bottom of the Gulf of Manaar for a space of thirty miles from north to south, and twenty-four from east to west. In 1804 there were fourteen beds. These were, however, alternately worked, in order that some might be in readiness each year. Thus only two or three beds at farthest were used at any one fishing. The largest bank is ten miles long by two in width. The others are much smaller. The depth of the water varies from three to fifteen fathoms—that is,

from eighteen to ninety feet. But the best fishing-ground is generally found in six to eight fathoms water.

About the end of October, in the year preceding a pearl-fishery, when a short interval of fine weather prevails between the breaking up of the southwest and the setting in of the northeast monsoon, an examination of the banks takes place. In this service nine boats are employed, each of which is manned by one pilot, or arripanaar, two divers, and about eight sailors. The English superintendent, or inspector of banks, takes his station in the boat of the head arripanaar, who has exercised this profession from his infancy, and received it, like almost all occupations in India, in hereditary succession from his father. The boats repair in a body to each bank, and having, by frequent diving, ascertained its situation, take from it one or two thousand oysters as specimens. These are opened, and the pearls taken from them carefully collected, sorted, and valued. If the produce of one thousand oysters be worth three pounds sterling (fifteen dollars), a good fishery may be expected.

When the quantity and quality of the pearls gathered betoken a prosperous fishing season, notice is given, in the English and Malabar languages, to all divers and owners of boats fit for and desiring employment, to repair to the Bay of Condoatchy on the 20th of February, this being the time at which operations must be commenced. The pearl banks were,

and I suppose are, held by the ruling government. The fisheries were at times conducted by men in the employ and pay of the government. At other times the privilege of fishing was farmed out to many private individuals. But the most usual method was to sell to one person the privilege of using the fishery with a certain number of boats for a certain number of days, they taking all the responsibility, and again sub-letting to various individuals.

The boats, with their crews and divers, come from Manaar, Jaffna, Ramisseram, Nagore, Tutakoreen, Travancore, Kilkerry, and other ports on the coast of Coromandel. William, do you know where the Coromandel coast is?

William. It is on the southeastern shore of Hindostan.

George. Albert, what two large cities lie on the Coromandel coast?

Albert. Madras and Pondichery, I think.

George. That is correct. The places I have named above are small villages on the coast, most of which are of so little importance as not to be marked on the map.

The boats used in the pearl-fisheries are of about one ton burden, forty-five feet long, seven to eight broad, and three feet deep. They are without deck, have one mast and sail, and are of very light draft. The crew numbers twenty-five persons, divided as follows: ten divers; ten *munducs*, who attend upon the lowering apparatus, and haul up the divers,

stones, and baskets; one *tindal*, or pilot; one steersman; a man to take care of the boat; a boy to bail the water out; and a man placed on board by the renter to guard against fraud on the part of the crew. As the fishing-boats arrive at Condoatchy, they are numbered, and a description of boat and crew is entered in a book kept for that purpose.

A few days before the commencement of the fishery, a last survey of the banks is made. Buoys are now laid down to show where the oysters are found in the greatest quantities. A boat is moored as nearly as possible in the centre of the scene of operations. The pilot boats examine the bottom in a circle of ten or twelve miles from this boat, and place a buoy wherever a spot is found particularly rich in oysters. The buoys are triangularly-shaped rafts of wood, moored by a wooden anchor with large stones tied to it. Flags of various colors are displayed upon these buoys, and, by reference to a book kept on shore for that purpose, fishers are enabled to ascertain the size, age, and quality of oysters found near each flag and buoy.

These are the preliminary labors on the banks. Let us now take a look at the shore. Square inclosures are erected along the beach for the purpose of receiving the oysters. These are the only permanent structures on the ground. Previous to the assemblage of the fishers and traders all is desolate; but in a few days thereafter the scene is marvelously changed. Three hundred fishing-boats have arrived;

and three hundred other small vessels now lie at anchor in the bay, forming a close line parallel to and at an inconsiderable distance from the shore. Merchants, speculators, pawnbrokers, jugglers, all are gathered, and the desert is enlivened with their wrangling, and shouting, and chaffering.

Each man or family—for many bring with them their wives and children to witness the great fair—each one brings along the material for constructing and furnishing a dwelling: sticks, mats, pieces of many-colored cotton cloth, rice straw, cocoanut and palmyra leaves; and the hut, neither wind-tight nor water-tight, is raised with little trouble. In two days the desert has become a town. Streets are regularly laid out, and extend some distance up from the beach. Booths, for the sale of provisions and other commodities, are seen on all hands. Priests offer up prayers and sacrifices to their idols; and jugglers and serpent-charmers perform their tricks, astonishing strangers and delighting little children.

I told you that most generally the government rented the fisheries to one man for a certain sum, he sub-letting to others. In 1804, a native of Jaffnapatam obtained for £120,000 sterling (600,000 dollars) the privilege to fish with one hundred and fifty boats for thirty days. As there were more boats on hand than the stipulated number, and as the season was but short, it was permitted to fish with a greater number than one hundred and fifty, sometimes as high as three hundred going out. These were reck-

oned in proportion, three hundred boats for one day being counted as two full days' fishing. These boats come from the main land of India. None of the Cingalese are divers, and they but seldom engage in any capacity in the boats. As a nation these people are timid, and make but poor warriors or sailors.

We have now seen all the preparations made. When all is ready the fishing is commenced. As soon as the land-wind sets in, the boatmen are aroused by the firing of a cannon and the sound of horns and drums. This happens generally about midnight. All is soon noise and confusion. Six thousand people are being collected and embarked; three hundred boats are got under weigh, and steer with full sail toward the distant banks. In the dark the confusion is, of course, greatly increased, and a din as of Bedlam broken loose pervades the camp till the fishers are gone. Numerous incantations and ablutions, enjoined by their superstition or their religion, unavoidably increase the uproar, and cause delay in getting under weigh. The shark-charmer is duly propitiated; the talisman which is to guard the diver against all danger for the day, and secure him a profitable return for his labor, is unfailingly adored; the purifications enjoined by his religion are hastily gone through with; and, finally, in less time than one would think it possible under the circumstances, the fleet is under weigh. On reaching the ground, they drop anchor till dawn. At sunrise each chooses a berth, and again drops anchor. As soon as the

sun gives out a little warmth—between half past six and seven—the diving commences.

"A kind of open scaffolding, formed of oars and other pieces of wood, is projected from each side of the boat, and from it the diving-tackle is suspended, three stones on one side, and two on the other. The diving-stone hangs from an oar by a light rope, and is lowered about five feet into the water. It is a stone of fifty-six pounds' weight, of the shape of a sugar-loaf. Above the stone the rope has a loop resembling a stirrup-iron: this receives the foot of the diver.

"The diver wears no clothes except a slip of calico about his loins. Swimming in the water, he takes hold of the rope, and puts one foot into the loop or stirrup on the top of the stone. He remains in this perpendicular position for a little time, supporting himself by the motion of one arm. Then a basket, formed of a wooden hoop and net-work, suspended by a rope, is thrown into the water to him, and into it he places his other foot. The ropes connected with the basket and stone he gathers for a little in his hand. When properly prepared, he grasps his nostrils with one hand to prevent the water from rushing in, and with the other gives a sudden jerk to a running knot which suspends the stone. The remainder of the rope fixed to the basket is thrown into the water after him at the same moment; the rope attached to the stone has been so arranged as to run out of itself.

"As soon as the diver touches bottom (from forty to ninety feet down), he disengages his foot from the stone, which is immediately drawn up and suspended again to the projecting oar, in readiness for the next diver. The diver at the bottom meantime throws himself as much as possible upon his face, and puts every thing he can get hold of into the basket. When he is ready to ascend, he gives a jerk to the rope, and the munduc, who holds the other end of it, hauls it up as speedily as possible. The diver, at the same time, free of every incumbrance, warps up by the rope, and always gets to the top some time before the basket. He comes up at a distance from the boat, and swims about, or takes hold of an oar or rope until his turn comes to descend again. He seldom comes into the boat until the labor of the day is over. The basket is often extremely heavy, and requires several men to haul it up. Besides oysters, it may contain pieces of rock, trees of coral, and other marine productions."

It has been stated that divers sometimes remain at the bottom half an hour. Rev. Mr. Cordiner, who writes from personal observation, states that a diver is never more than *two minutes* below the surface; and his observations, made upon divers in seven fathoms water (the average depth of the banks), gave one minute and twenty seconds at the bottom as a high average.

Where a bank is well stocked, the diver puts into his basket from one hundred to one hundred and fifty

oysters. When the oysters are scarce, he as frequently gets no more than five. There are two divers for each stone. They go down alternately, one resting while the other is at the bottom. About six hours constitute a day's work. The divers do not speak of their labor as fatiguing. It is only when they have fallen upon a poor bank that they grumble. When they return to the surface after a dive, a small quantity of blood usually issues from their nose and ears. This is thought a favorable symptom. They think themselves enabled to work with more ease and comfort after the bleeding has begun.

When three hundred boats are upon the ground, probably fifteen hundred divers descend every minute. It is said the noise of the plunging is uninterrupted, and resembles the dashing of a waterfall.

The divers stand in great fear of sharks. These fish are frequently seen from the boats; but they seldom injure a man. Nevertheless, a shark-charmer is thought an indispensable person at the fishery. This office has been carefully preserved in a certain family, and it is believed by the natives that in them alone lies the power to grant protection against their enemy. No diver would descend to the bottom if he knew that there was not a charmer in the fleet. Two of them work together. One goes with the fleet daily in the head pilot's boat; the other remains on the shore. He shuts himself up in a room where no one has access to him. He strips himself,

and, with various gesticulations, mumbles over a number of prayers. He has before him a bowl or basin full of water. In this are two fish, a male and a female, made of silver. Should an accident happen in the fleet, it is believed that one of these fish will be seen to bite the other. It is thought, too, that if the shark-charmer is dissatisfied, or if any one gives him offense, he has the power to cause sharks to attack the objects of his displeasure. Abundance of presents are therefore made him.

Notwithstanding all the conjuring, however, accidents do occasionally occur. It is related that upon one occasion, when a shark had bitten off a diver's leg, the head conjurer was called to account for the misfortune. He replied that an old witch had just come from the Malabar coast, who, from envy and malice, had caused this disaster by means of a counter-conjuration, which made fruitless his skill. He stated that he had been informed of this too late; but insisted that he showed his superiority afterward by enchanting the sharks so effectually as that, though seen by many divers, they were henceforth unable to open their mouths. As there were no more accidents during the continuance of the fishery, of course the credulous natives gave their shark-enchanter credit for great skill, and praised him for a victory over his antagonist, the old witch.

Upon the setting in of the sea-breeze, a signal is hoisted by the head pilot, and the fleet make sail for shore. They leave the banks between one and two

o'clock P.M., and arrive at the beach generally between four and five. Those on shore eagerly watch for the return of the fishers. With the appearance of the first boat, all the shoremen who have leisure run down to the beach to welcome their friends back.

And now comes what seems to the uninitiated the most difficult and laborious duty of all—that of dividing the gains of the day among those who have been engaged in its labors. For you must know that the divers and the boat-owners work for shares, and that every species of labor directly connected with the fishery is paid for with a share of the oysters. When you consider that on many occasions more than two millions of oysters have been brought ashore in one day, you will be surprised to learn that this great quantity is all counted and apportioned in less than half an hour after the landing of the boats.

In the first place, it is necessary to tell you that each diver keeps his oysters in a separate net or box. There are thus ten parcels in each boat. As soon as the boat strikes the sand, the diver takes his load upon his back, and carries it into the inclosure belonging to his boat. Here he counts his catch into four heaps, as nearly alike as may be, and a person, appointed on the part of the renter of the fisheries, comes and points out one of these heaps as the diver's share. With this he immediately departs.

But he is subjected to a multitude of exactions, which reduce his fourth by nearly half before he is

able to lay it before the merchant, who stands, money in hand, to purchase it of him. The *munducs*, the men who haul up the divers, claim one sixth of each man's share. Each of the other four men, who complete the boat's crew, receives two oysters from each diver. The renter's accountant is allowed ten. Two overseers of the government receive ten each. The two shark-charmers are allowed ten oysters. And the two pagodas of Ramisseram and Nagore have ten oysters each.

When all these persons have taken their share from his little pile, the contented diver walks off to the bazar, and exchanges his net share for money. Many merchants attend and buy the oysters as a regular business. But almost every person on the grounds speculates on a small scale, laying out each day a small sum, in hopes that, by some fortunate accident, he may find among his purchases a valuable pearl.

The divers labor only six days in the week. Most of them come from a part of the country which has long enjoyed the labors of Portuguese Roman Catholic missionaries. They are, in general, members of the Roman Church, and do not, therefore, labor on the Sabbath. The constant and severe toil of the week makes a day of rest very welcome to them. The only rest they have during the week is from the time they dispose of their oysters till twelve o'clock at night, perhaps six hours. Sometimes they are able to sleep on the passage from the anchorage to

the banks; but during a calm they are obliged to labor at the oars with the balance of the crew.

In poor fishing seasons the divers make scarcely sufficient to provide for their daily wants; but in a good season, notwithstanding the many exactions they are exposed to, they are able to save from fifty to one hundred dollars for the use of their families. There is, however, considerable difference in their earnings one day with another. One boat has been known to bring to land in one day thirty-three thousand oysters, and on the next not more than three hundred. The state of the banks, the dexterity of the divers, and skill in selecting a berth, all have a bearing upon the success of the labor.

The boat-owner receives for his share the shares of all the divers, without drawback, every sixth day. Each pilot's boat is allowed to carry one stone and two divers; but, as the duties of the pilot keep his boat much under weigh, he does not profit greatly by this permission.

We will now hear how the oysters are treated after they are fairly landed and placed in the hands of those who seek the pearls contained in them. Those who trade only in a small way open their oysters at the time they make their purchases, or, at farthest, the following morning. The larger pearls are extracted from the flesh of the oyster by means of a sharp-pointed knife used to open the shells. The flesh is generally spread out in the sun to dry. When dried, and mouldering away, the smaller and seed pearls can be easily gotten out.

The oysters belonging to the renter are piled up in large heaps within the inclosures. A close watch is kept upon them to protect them from the depredations of thieves. The heaps are undisturbed for ten days. In this time the flesh of the oysters has grown putrid. A quantity are then thrown into a canoe, fifteen feet long by three feet wide and deep. This canoe is filled with clean salt water. The oysters soak in this for twelve hours. This disengages the putrid substance, and also carries to the surface the maggots with which the shells are half filled. When these are skimmed off, twelve coolies, or laborers, are ranged about the sides of the vessel to search for pearls.

One end of the canoe is inclined sufficiently to allow the water to run gradually out. The oysters are taken up one by one, and the shells broken from one another and washed. This portion of the labor is excessively nauseating to those who are not accustomed to it; but the natives, who make it their business, pay no attention to the stench. Some shells are found which have pearls adhering to them. These are handed to clippers, whose business it is to cleave the pearls from the shells with a forceps and hammer. Pearls which are found thus fast to the shell are imperfect in shape, and do not bring as high a price as others of the same size. They are used chiefly as settings for jewelry where the defective side can be concealed.

When the shells are thrown out, a slimy, putres-

cent substance, mixed with fine sand, remains in the bottom of the canoe. The water is now changed, and the sediment stirred. The pearls sink to the bottom, and are caught in small, transverse ridges, placed there for that purpose. The water, when taken out, is carefully strained through canvas sacks, in order that no pearls may be lost. When the water is all out, the large pearls may be seen on the bottom. These are taken out, and the slime and dirt is then carefully spread on cloths or mats, where it is permitted to dry in the sun. After the sand is dry, many hands are employed to sift it and pick out the pearls. Women are generally engaged to do this work. The larger pearls are easily distinguished; but it is a labor requiring much care and patience to secure the more diminutive. Many of these are less in size than the head of a small pin.

Notwithstanding the care used in sifting and examining the sand, many pearls of value are unavoidably overlooked, and lost in the sand which forms the soil about Condoatchy. But a portion even of these are again recovered by men who rent of government the privilege of examining the grounds after the fisheries are over.

When the pearls are separated from the sand, they are washed with salt water and dried. Next comes the process by which they are sorted. Ten brass sieves or saucers are used for this purpose. The holes on the bottoms of these saucers are of a different size in each. The saucers are distinguished

by number: 20, 30, 50, 80, 100, 200, 400, 600, 800, and 1000. Number 20 has, of course, the largest holes, and number 1000 the smallest. They are ranged one above another on a stand, 20 being the uppermost. The pearls are then thrown into the upper saucer. It is shaken in such a manner as to let those pearls which go through fall into the saucer below. Those only which are larger than a large pea will remain in the upper saucer.

The same process is now repeated with the second saucer or sieve. The pearls that remain in it are of the size of a small pea, or of a grain of black pepper. The pearls grow more numerous as the holes become smaller. In the first two saucers but few remain. Those which are not even caught by the tenth sieve, number 1000, are called tool or seed pearls. Rev. Mr. Cordiner states that the pearls obtained from seventeen thousand oysters weighed but three quarters of a pound, and were contained in a vessel smaller than a soup-plate; and out of that quantity there were not found two perfect pearls, either of the first or second class. "About twenty or thirty pearls remained in these two saucers, but almost all of them were deformed, rugged, or uneven. Of the smaller sizes, many were round and perfect."

Of course, the pearls have very different values, according as they are more or less brilliant and perfect in shape. But at the fisheries they are generally sold in the lump—that is, all together. The

common price in former times was about two hundred pagodas, or about four hundred dollars per pound.

Picked, washed, and sorted, the pearls have yet another important operation to undergo before they are ready for market. They are to have small holes drilled in them; else they could never be strung upon a thread to adorn the neck of beauty. This drilling is generally performed upon the ground, before the pearls come regularly into trade. The men who make it their business are very dexterous, and, although possessed only of the rudest machinery, are able to perforate three hundred small or six hundred large pearls in a day.

The instrument used for this purpose is thus described: A block of wood, of the form of an inverted cone, is raised, upon three legs, about twelve inches from the floor. Small holes, or pits of various sizes, are cut in the upper flat surface for the reception of the pearls. The driller sits on his haunches close to this machine. The pearls are driven steadily into their sockets by a piece of iron, with flat sides, about one inch and a half in length.

A well-tempered needle is fixed in a reed five inches long, with an iron point in the other end, formed to play in the socket of a cocoanut shell, which presses on the forehead of the driller. A bow is formed of a piece of bamboo and a string. The workman brings his right knee in a line with the machine, and places on it a small cup, formed of

part of a cocoanut shell, which is filled with water, to moderate the heat of friction. He bends his head over the machine, and, applying the point of the needle to a pearl sunk in one of the pits, drills with great facility, every now and then dexterously dipping the little finger of his right hand into the water, and applying it to the needle, without impeding the operation. The needle is frequently sharpened with oil on a stone slab; and sometimes, before that operation is performed, is heated in the flame of a lamp. The large pearls are generally drilled first, in order to give greater facility to the hand in the more delicate operation of boring the smaller ones. Pearls less in size than a grain of mustard-seed are pierced without difficulty, so expert are the workmen.

When a pearl is drilled it is immediately washed in salt water, that contact with the perforating instrument may not stain it. When drilled and washed, they are strung according to size and general excellence. This is an operation requiring much skill and judgment.

This done, they are ready for a market. We read that the largest pearls were disposed of in India to the various wealthy native potentates. Those most suitable for necklaces are sent to Europe. The smaller pearls are in greatest demand in Russia, France, Germany, and England. Pearls of a yellow cast are sent to Hydrabad, Poona, Guzerat, and Mysore, where they are esteemed above those of a fairer tinge. China, where the more valuable kinds can

not be disposed of, is found a profitable market for the smaller and less valuable. These are reduced to powder by the Chinese, and eaten with chunam.

Most pearls are of a shining white. They are sometimes, however, found of a beautiful pink, while a few have been seen which were of a bright gold color, and others jet black.

Albert. You spoke of jugglers exhibiting their tricks to the people at the fisheries. Can't you tell us what the tricks are?

George. I will tell you of some of them, which I have read, and in part seen myself. Here is one: A man sits on the ground with no other clothing than a piece of muslin about his waist. He twirls a large iron ring on each great toe; bends backward, and keeps with his hands four hollow brass balls in a circular motion in the air, making them pass in their course between his legs, which are likewise constantly moving one over the other; and, at the same time, threads a quantity of small beads with his mouth, without any assistance from his hands.

Another has a snake a foot long, which he coils beneath a large cup. While all are watching the cup to see that the snake is not taken out, he draws it out of his mouth. On raising the cup the snake is not found. This trick I have seen, and also the following: The juggler shows a piece of iron two feet long, with blunt edges and rounded point. Moistening this with his lips, he throws back his head so as to bring his mouth and throat into a straight line, and

then puts the iron down his throat to a distance of twenty inches. There is no deception in this, as the man is naked, and will permit himself to be examined. When the iron is down, a brass wheel is placed on the point of the handle. On the wheel are fixed rockets. He sets fire to these, and as they explode, the wheel whirls round with great rapidity in the midst of flame, smoke, and noise, he meantime holding the iron steadily in his hands. The men who perform this strange feat are trained to it from youth, and their throats are callous. They seem to feel no uneasiness from the introduction of the iron.

A pole, forty feet high, was erected on the ground [near Condoatchy]; a cross-yard was fixed near the top of the mast, and from one end of this a wooden anchor was suspended by a rope. A woman, in the dress of a sailor, sprang up to the yard by a single rope. She lay carelessly on the yard in a sleeping posture. She then climbed to the top of the mast, and, lying on her stomach on the top, twirled round like a weather-vane. She then descended to the anchor, and suspended herself from it first by her chin, then, in succession, by her feet, her toes, and her heels, keeping her hands entirely disengaged. Finally, she hung by her feet from the yard, and, dropping herself down, caught, in the same position, on the stock of the anchor.

Ceylon is almost a sacred island to the Buddhists. They pretend that Buddha remained for some time in different parts of it, and that his final ascent to

heaven was made from here. Adam's Peak, a high mountain on the west coast, is visited by pilgrims from all parts of India. In a cave, now inaccessible, it is pretended that Buddha dwelt during his residence on the island. A tree which formerly stood near this cave is believed to have flown over from the main land of India and planted itself on its new site. The impress of a gigantic footstep, plainly discernible on a rock at the top of the Peak, is stated to have been left by Buddha when he ascended to heaven. The print is two feet long, and said to be perfect. The place where it stands is approached with some difficulty, and a long flight of steps has been hewn in the solid rock to facilitate the ascent of pilgrims. The entire peak is held in great veneration by devout worshipers, and a visit to it is thought as meritorious as a visit to Mecca is to a Mohammedan.

Missionary operations in Ceylon have met with encouraging success since the British have had possession of the island. Francis Xavier, now a saint on the Roman Catholic calendar, first preached and taught Christianity in Ceylon. His labors began in 1544. By persecution and conciliation many converts were made, and finally the entire province of Jaffna was induced to abjure paganism and adopt Romanism. When the Dutch expelled the Portuguese in 1656, these had established a Jesuit college and numerous convents on this part of the coast, and their form of religion was supreme in the province.

The Dutch, on taking possession of the island, transported the Roman Catholic priests to India, and in all their actions showed themselves as hostile toward Romanism as toward paganism. The labors of their reformed missionaries were, from all accounts, extraordinarily effective for a time.

"Within five years after their arrival in the island, 12,387 children had been baptized, 18,000 pupils were under instructions in the schools, and 65,000 converts to Christianity were reckoned in the kingdom of Jaffnapatam. When the Dutch left the island (in 1795), the number of professors of Christianity was reckoned as high as 420,000." A large portion of these converts, however, knew nothing of actual religion. They conformed only to some extent to the outward ceremonies of Christian worship, and this, in great part, because conversions were encouraged by bribery and other means by the Dutch authorities. Thus, though the apparent number was great, there was exceedingly little real religion among them; and the system of the Dutch, as well as all traces of their labors, have long since disappeared from the island.

The London Missionary Society established a mission in Ceylon in 1804. Owing to formidable opposition on the part of the natives, and lack of assistance or even countenance from the British officials, this was abandoned, after some years of fruitless labor.

The English Baptist Missionary Society began a

mission in 1812. Their missionaries have persevered. Their labors extended, in 1854, over 142 villages and 11 out-stations. They had 483 communicants, 34 native missionary assistants, 31 schools, and 1103 scholars.

The American Board for Foreign Missions sent out, as early as 1815, five missionaries. They sailed from Boston, and arrived at Columbo in March, 1816. They were well received, and met with a good degree of success. In 1823 they established a high school for natives. In 1837, through lack of funds in the Board at home, they were obliged to give up nearly all their schools, thus losing control over nearly 5000 children. The deficiency was made good the following year.

In 1838 four presses were in operation, giving employment to 70 natives in the various departments of book-making. In 1842 a small paper, the *Morning Star*, was started, whose columns were opened to communications from heathens as well as Christians. In 1849 a version of the Bible was completed in Tamil, the principal language of Ceylon. The whole number of natives added to the Church by the labors of American missionaries up to the year 1853 was about 800. At that time there were in the various stations 395 communicants. There were 77 schools, 83 teachers, and 3963 pupils.

In their labors on the sea-coasts the missionaries of various societies have met with reasonable success; but the efforts of the Church of England Mis-

sionaries among the Kandians of the interior were long attended with very few encouraging consequences. In 1818 two missionaries established themselves in Kandy, the capital. For a long time they had to contend with opposition from various sources; but they persevered, and in 1839 had 13 schools and 400 scholars. In 1853 their report shows that they had in the field 12 missionaries (two of them natives), 183 native assistants, catechists, and teachers, 362 communicants, 108 schools, and 2772 scholars.

The missions in Ceylon, under the care of the Wesleyan Missionary Society of England, seem to have met with greater success than any others. The first missionaries under the auspices of this society arrived on the island in 1814. They were highly recommended to the authorities, were well received, and appear to have been zealous in their labors. The mission soon attracted attention in England, and appears to have been always very warmly cherished. Part of their work, that upon the sea-shore, was taken up by the government in 1834, thus endorsing the labors of the missionaries and relieving its parent society of a heavy expense.

In 1840 the Wesleyans established a mission in Kandy. At various times they have been fortunate in securing as converts influential Buddhist priests. These, being men of education and intellect, have been of great service in proclaiming the Gospel to those whom they formerly taught to revere idle tra-

ditions and superstitions. The Wesleyan missions have been extended over all the island. One of their chief labors for some years has been to meet in argument native priests of influence and intelligence, and by reasoning, and a practical demonstration of the powerlessness of their charms and conjurations, to open the eyes of the listening people.

The present state of religion among those of the Cingalese who continue devoted to Buddhism is not unfavorable to the labors of the missionaries. The great mass, it is said, although Buddhists by name, are actually devil worshipers. The priest is the great intercessor between men and devils; his ascendency over their minds is complete.

"Without the priest nothing can be done," says Rev. Joseph Ripon, in 1851. "If a house is to be built, a journey taken, or a child born, devils must be propitiated and their favor secured. But especially in cases of sickness, where all ordinary methods of cure have failed, devil dances and incantations are the last resort, the poor deluded natives often dying in the midst of the ceremonies, although the priest has, perhaps, offered a fowl in sacrifice, dug open graves and slept in them, and fried eggs in human skulls, in order to obtain the necessary influence to perform the cure."

The missionaries have repeatedly shaken the faith of native assemblies in these priests by submitting in public to have all their incantations used against them—of course, in no case with any injury to them-

selves; and this seems to be the most powerful means of attack at present. Let us hope that by this and other means, this beautiful land may be soon brought under the blessed influences of the Gospel; that a light may break upon the people which shall cause them to cast aside their superstition, and cleave to that faith which is of God.

A NEW ZEALAND IDOL HOUSE.

EVENING THE SEVENTH.

George. WHAT do you think the most remarkable trait in the Cingalese character, as shown by travelers and residents, William?

William. I think it must be the mildness of their manners. You alluded to this several times during your story.

George. That is it. I do not know that the Kandians, the inhabitants of the interior, are so much noted for their inoffensiveness as those who reside on the sea-shore. There is about the latter a softness and impressibility which has doubtless been of advantage to the missionaries in guiding them into the true faith.

I think, by way of contrast, we will devote this

evening to the consideration of a people than whom there could be no stronger opposite to the Cingalese. The aborigines of New Zealand were doubtless, before the introduction of Christianity, the most benighted and savage race on the earth. No extremes of cruelty and brutality but were known to them; no depths of meanness and treachery but they were in the daily practice of in their continuous warlike struggles. Yet you will see that the same Gospel which has taken hold on the minds of the mild Cingalese and the careless Maddegassy, has also sufficed to reclaim the savage New Zealander, and turn him from cruel cannibalism and stupid superstitions to the genial mercies of Christianity.

The group known to us as New Zealand consists of three principal islands, and a number of smaller and unimportant islets scattered at various distances from the coasts of these. The chief islands are named respectively North Island or New Ulster, Middle Island or New Munster, and South Island or New Leinster. The last is best known, however, as Stewart's Island. The group lies between latitude 34° 22′ and 47° 30′ south, and longitude 166° and 177° east. The length of the whole group is stated at about 1200 miles, and its area is estimated at about 105,115 square miles.

The first accounts we have of this country were given to the world by Tasman, a celebrated Dutch navigator, who discovered the island in 1642. It is supposed that the Capitaine Sieur de Gonville vis-

ited New Zealand in the year 1503, but his stay was so short and his description of the country so indefinite that no certainty exists upon the subject. It was on the 13th of December, 1642, that Tasman first saw New Zealand. After sailing along the coast for several days, the vessels entered a bay in Cook's Straits. Here, on attempting to hold communication between the two vessels by means of a boat, the boat's crew were attacked by some natives in canoes, who succeeded in killing four of the Dutch sailors.

Tasman thought it probable that the newly-discovered land was part of a vast continent connecting with Staten Land, and forming, according to the geographies of those days, a portion of South America. In accordance with this idea, the new land was named by Tasman Staten Land. It was not till he started on his second voyage of discovery that it received the name of New Zealand.

From this time till the first visit of Captain Cook, a period of 127 years, it was the received opinion of geographers that New Zealand formed part of a southern continent lying between 33° and 64° of south latitude, and with its northern coast stretching across the South Pacific. If you will look at the map, you will be surprised to see how very little the people who lived one hundred years ago knew of the world.

Captain Cook, the greatest discoverer of any age, spent six months upon the coasts of New Zealand in

the years 1769 and 1770, and during this period circumnavigated the islands, and succeeded in laying down their positions on the chart with correctness, thus dispelling at one blow the vague suppositions of preceding navigators.

On the 8th of October, 1769, Captain Cook first cast anchor in New Zealand, in the Bay of Turunga. It was the first time the natives here had ever seen a ship. They thought it a bird, and much admired the size and beauty of its wings, as they called the sails. When a boat was lowered, they took it to be a young bird yet without wings (sails); but when they saw a number of parti-colored persons also issuing from the great bird, they concluded that this must be a house full of divinities come to pay them a visit.

Albert. How were Captain Cook's men parti-colored?

George. The natives wore very little clothing themselves, and had no idea of such clothes as were worn by Cook's men. They therefore thought that these clothes were their skins, and were much surprised to find men of so many different complexions. They saw men with white faces and hands, but with bright red bodies, and blue or yellow legs; while some had speckled bodies and white legs, and others yet were blessed (in the opinion of the natives) with white bodies and red legs.

Nothing could exceed the astonishment of the New Zealanders, except, indeed, the ferocity with which

they attacked the little party of divinities that landed on their shore in the course of the day. In self-defense, Cook's party was obliged to slay one of the leaders of the attacking party. He was shot. The noise scared the natives. The effect of the shot terrified them still more. They attributed the death of their chief to a thunderbolt from these new gods, and the report of the musket was, of course, the thunder. A desire for revenge seems to have survived their terror; but they thought themselves helpless against divinities who could kill them from a distance. It was stated by old men to the first white settlers that it was at this time believed even a look from a white man would cause illness, and several who had been exposed to this dangerous influence felt themselves unwell. It was therefore considered highly desirable to get rid of their visitors as soon as possible.

On the succeeding day boats were sent into various parts of the bay in search of wood and water. One of these boats came suddenly upon a native fishing-boat. The fishermen immediately paddled for the land as fast as they could. A gun was fired over their heads to bring them to a parley. This seems to have dispelled their fears; for, waiting till the boat came within reach, the seven fishermen, regardless of odds against them, began a furious attack upon the whites, which ended only when four of the natives were killed and three made prisoners. These prisoners were kindly treated, loaded with trinkets,

and, on the following day, set ashore. No communication was established, however, with the natives, who held aloof from those they feared.

Captain Cook now began his circumnavigation of the islands. It is curious to know with what different emotions natives on different parts of the coast saw, for the first time, a ship. Some gazed with fear and wonder; some commenced immediately pelting the vessel or boats with stones; while others yet crowded on board without fear or hesitation.

The French were the next visitors to New Zealand. They seem to have been well received by the inhabitants of the coast they visited, and were shortly upon the most intimate terms with them; but, after a week of great harmony, the natives, with their usual treachery, fell upon and massacred two boats' crews, but one man escaping to tell the tale. This survivor saw the bodies of his unfortunate shipmates cut to pieces, and carried off for the purpose of being cooked. A boat, with sixty men, was then on shore, the crew engaged in cutting wood. A small boat was sent off in all haste to apprise them of their danger. Lieutenant Crozet immediately ordered a quiet retreat to the boat. On their way down the natives gathered in their rear, and, with loud boastings, urged each other on to the attack. As they pressed momentarily closer upon the Europeans, Crozet stepped to their front, and, drawing a line in the sand, with a voice of authority bade them not transgress that mark. The natives thought this

some kind of witchery, and quietly sat down, listening even to a harangue from the French officer, and not offering to pass the mysterious line.

Meantime the French had embarked and were now ready to shove off. The natives, furious at seeing their prey about to escape them, with wild cries rushed into the water to haul the boats on shore. The French were prepared to receive them, and shower after shower of bullets from their muskets mowed down the unfortunate natives, who were too much paralyzed by fear and surprise to even make efforts to escape. But few of the many hundreds gathered there would have escaped had it not been for Lieutenant Crozet, who forced his exasperated men to cease firing and push off the boats.

On several other occasions before they left the Bay, the French revenged the death of their shipmates. This made such an impression on the natives, that a gentleman who visited the island in 1837 states the native hatred of the French to have continued to that time unabated. They are known as "the tribe of Marion." (Captain Marion du Fresne was commander of that ill-fated expedition, and perished in the first massacre.)

Wherever the early discoverers landed or held communications with the natives, these simple people were lost in wonder. But we see the native ferocity of their character in that sentiment which seems to have followed closest upon the heels of their surprise. This was, in most cases, a desire to know

whether these divine beings could fight, and whether they were invincible.

The horse was first introduced by Europeans. And many of the natives, on first seeing a man on horseback, believed the two beings to be one. Nothing could exceed their surprise on seeing the man alight and walk off. They thought the creature had divided itself. The horse was at once set down as a divinity. Even a donkey was thought to be an *atua* or god, and the priests reasoned that, from his long ears, he must be peculiarly fitted to attend to the supplications of his worshipers.

Captain Cook made, in all, five visits to New Zealand. On the third of these he lost ten men, who were massacred by the natives. When search was made for them, Mr. Buray, one of the officers, says, "the heads, hearts, and lungs of several of our people were lying about the beach, and the dogs were gnawing their entrails."

The last visit of Captain Cook was made in 1777. When Australia began to be colonized, New Zealand was more frequently visited. In 1816 a sealing vessel, the Pegasus, Captain Stewart, discovered that the southern extreme of New Zealand was an independent island. It was called after him, Stewart's Island. Sealers for a number of years made excellent voyages to these coasts. The seals were found in great numbers in many of the more southern bays and harbors. But the trade was not unattended with danger. Many sealing parties were cut off by the natives.

In October, 1821, six men, belonging to the General Gates, of Boston, a sealer, were surprised by the natives. They were a detached party, and had built themselves a hut on the shore, where they were pursuing their labors. The savages, after destroying the hut, and the stores contained in it, forced the sealers to march with them, a distance of three hundred and fifty miles, to a large sandy bay. Here they rested.

One of the white men, John Rawton by name, was now tied up to a tree, and his brains were beaten out with a club. His head was cut off and buried, and the remainder of his body was cooked and eaten. The shipmates of the murdered man had been kept for several days without food, and were now compelled to eat a portion of their friend. The five who yet survived were made fast to trees, and well guarded by the natives. Each day one was killed, cooked, and eaten. Those who thus perished were named James White and William Rawson, of New London, Connecticut, and William Smith, of New York.

James West and Joseph Price were awaiting their doom, when a heavy thunder-storm frightened the natives away, and gave them an opportunity to make good their escape. After some difficulty they cast loose the flax with which they were bound, and at daybreak next morning put to sea in a small canoe without either provisions or water, preferring starvation at sea to the horrid fate of their comrades.

They had scarcely proceeded a few yards when a number of natives came in sight, who rushed into the water to catch their prey; but the Americans, gathering strength from their desperation, made their escape. After three days of almost hopeless effort, they were taken up by a passing trading-vessel.

In 1823, a young Englishman, named James Cadell, visited Sydney, after residing nearly twenty years among the natives on the southwestern coast of New Zealand. He stated that, in 1806 or thereabout, a sealing vessel, called the *Sydney Cove*, left Port Jackson for the sealing-ground on the coast. On their arrival, a boat landed Cadell, then a lad of thirteen years, with a crew of men, in pursuit of seal-skins. All the men were immediately murdered and eaten by the natives, and such would also have been Cadell's fate had he not taken refuge with a chief named Tako, who happened to be *tabooed* at the time.

Taking hold on his garments, Cadell's life was spared. After remaining some years with the people, he married the daughter of a principal chief, and was himself made a chief, and tattooed in the face. He visited Sydney with his wife, and shortly returned, with renewed pleasure, to the precarious life of his savage tribe. He had nearly forgotten the English language. He had often accompanied the natives in their "wars," and in all probability had become, like them, a man-eater.

Fanny. You tell such terrible stories about the savages eating the poor sailors, I am almost afraid.

Albert. Those are the stories I like to hear. Are they all true, George?

George. Yes, all that I tell you in these stories is true. I must now speak somewhat about the appearance, climate, and natural history of New Zealand. The islands are mountainous and very rugged. Some of the mountains are known to have been volcanoes, and one is yet in subdued action. Since 1846 numerous earthquakes have been felt in the northern island. In 1848 many of the finest buildings in Wellington, a colonial town on the north island, were thrown down.

The islands are well watered by numerous rivers. The soil is generally fertile, but in many parts marshy. But few traces of metals have been found. Coal is known to exist. The climate is very humid, in that respect resembling that of England, and making the island a peculiar favorite of Englishmen. It is supposed that the high mountains draw the rain-clouds, and cause the humidity of the climate.

The prevailing breezes are from northwest and southeast. Hurricanes and strong gales are frequent, and approach suddenly. They are of most frequent occurrence in Cook's Strait, which divides the two principal islands, and seems a vast funnel through which the wind finds an outlet. The neighboring mountains here, so alter the directions of the winds that no two puffs follow each other from the same

quarter. A navigator in those waters says, "In the short coasting voyage from the Bay of Islands to Hawke's Bay, I experienced five heavy gales from different points of the compass, each of which threatened us with the worst consequences. One gale blew with all its force from the northwest for ten hours, when suddenly it ceased. A dead calm ensued, our sails flapping against the masts from the mountain seas against which we had to contend. In the space of twenty minutes we were driven back from our course with as heavy a gale from the southeast."

During one half the year the sea-coasts are subject to tremendous storms. The winters are remarkable for heavy falls of rain. The seasons are just the reverse of ours. Thus spring commences in the middle of August, summer in December, autumn in March, and winter in July. Spring and autumn are the most pleasant seasons. The weather then is delightful, uniting all the brightest features of the climates of the torrid and temperate zones.

The country abounds with vast caverns, caused by former volcanic eruptions. But few of these have yet been explored, but enough has been seen to excite wonder at their extent and grandeur.

The forests of New Zealand abound with trees of immense size, those from twenty to thirty feet in circumference, and sixty or eighty feet high, being common. Many of the indigenous trees furnish wood useful to the carpenter and ship-builder.

Among the most valuable is the Australian yellow pine, a tree which grows often to the height of one hundred feet without a branch. It makes fine and strong masts for vessels. Many of this species have been found forty feet in circumference.

Many of the trees are beautified in spring by blossoms of a bright red or yellow. The flowers of New Zealand are almost all peculiar to that part of the world. Many of them are very beautiful.

On the river banks and in marshy places is found the flax peculiar also to New Zealand. This variety, known as the largest and among the finest, grows in many parts of the island without cultivation. Its leaves are found twelve feet in length, while the flower-stalks shoot up to a height of twenty feet.

Of quadrupeds New Zealand originally had none. The dog was found there by Captain Cook, and supposed by him to be indigenous. But the inhabitants have a tradition that, many hundred years ago, a number of divinities who landed on their shores left them some dogs. It is probable, therefore, that some ship, passing before either Cook or Tasman, left these animals. The dog was, in the wild state of the New Zealanders, a most useful and ill-treated servant. But for his faithful watch and wakening bark, many a family or tribe would have been annihilated. He was and is but poorly fed, and the race had much degenerated when the island first came under the notice of Europeans. They were former-

ly frequently eaten, and their skins were used for dresses.

The pig was introduced by Cook. It flourished in the mild climate of New Zealand, and soon became a favorite animal with the natives. Dogs and pigs were in former days the beasts most highly prized. They were often permitted to rest on the same couch-se with their masters and mistresses. Travelers speak of seeing two natives sleeping with a pig laid cozily between them upon the bed. Pigs were trained to follow their masters about the country like dogs, to answer as well as might be to the names bestowed upon them, and to make themselves as much at home in the huts as their masters were.

Rats were first introduced by European vessels. When caught, the natives cook them. The *puhihi*, which is New Zealand for pussy-cat, was brought to the islands since 1815. The natives account it very nutritious food, and admire it much also for the softness of its fur. Residents ten or fifteen years ago complained much of the impossibility of keeping cats.

Sheep, cattle, and horses flourish since their introduction, the climate agreeing with all.

There are no serpents on the islands. The guana, a harmless species of lizard, is found sometimes several feet in length. In many parts of the world these lizards are eaten by the natives, and in the West Indies they are even accounted a first-rate dish by the European residents. But the New

Zealanders, although they have an appetite for almost any thing that can be masticated, have not practiced upon the guana.

It is related that, in 1837, three snakes, twined about a piece of foreign wood, drifted ashore in the River Hokianga. At sight of them the natives were much alarmed. With their ever-ready superstition, they thought them the divinities of another country.

With birds New Zealand seems to be well stocked. The *tui*, or mocking-bird, is most spoken of by incidental visitors. Its body is jet black. It has two tufts of brilliant white feathers pendent from its throat. Various kinds of parrots and parroquets enliven the forest with their shrill scream. Wood-pigeons, with a beautiful golden-green plumage, are very numerous. The cuckoo, the kingfisher, together with various species of swallows, ducks, a thrush, and a number of smaller birds peculiar to the hemisphere, are found in different parts of the islands.

Among the more remarkable birds is the fan-tailed flycatcher, so called because, although its body is not bigger than a walnut, it has a large tail, which it spreads out in the shape of a fan. When spread out to its full extent it is more than six inches across. Its plumage is plain black and white.

The *kiwikiwi* is the most singular bird at present found in New Zealand. It is covered with a hairy feather like the cassowary. It is thirty inches long. The bill is six inches in length, and shaped like that of a curlew. The legs are short; but it is a fast

runner, and has, besides, considerable strength in its talons. Dogs, when set to chase it, sometimes fare very roughly. It lives upon earth-worms, and, in search of these, burrows deeply in the ground. The natives catch it by building fires after night near its haunts. Sitting near a fire, a noise similar to the bird's cry is made by breaking in two small dried sticks. Attracted by this, they approach the fire, become confused by the glare, and are easily captured.

Naturalists have been much excited by the skeleton of a large bird of the emeu kind, found some years ago near one of the new settlements. It is supposed that this bird is now no longer found upon the island. The bones found lead to the presumption that it must have been at least twelve feet high. The natives have a tradition among them that in former times an *attui*, or divinity, having the form of a bird, and covered with hair, existed in various parts of the islands. They state that this attui waylaid and killed travelers, and afterward devoured them. Those who know how many parts of New Zealand are yet untrodden by the foot of a European, harbor a hope that living specimens of this singular bird may yet be found. From the formation of the skeleton discovered, it is supposed that this bird was without wings. It would therefore be easily caught, and was probably used for food by the natives in times past.

With fruits New Zealand was originally but sparsely provided. Its climate is such, however, that al-

most all of the fruits and grains of the temperate zone flourish. The most valuable esculents are the *taro* and the *kumera*. The taro, which is likewise indigenous to nearly all the South Sea Islands, is a large round root the size of a small pumpkin. It tastes somewhat like a potato, and, either roasted or boiled, makes a most excellent meal.

Albert. Did you ever taste of taro?

George. Yes, indeed. I have made many a good meal of it. In the Sandwich Islands taro and milk used to be my favorite meal. Wherever the taro is grown it is a chief dish.

The *kumera* is a species of sweet potato. It is much used by the natives, who pay great attention to its cultivation. The *kumera*, according to tradition, was the first food of the inhabitants of these islands. It is held in great veneration, and is declared by the natives to be an especial gift of the gods. Those who plant it, as well as the field on which the plant grows, are *tabooed* — that is, made sacred from the touch of others.

The European potato, pumpkin, vegetable marrow, turnip, Indian corn, sugar-cane, together with all the kitchen fruits and vegetables common to England, flourish here remarkably well. Strawberries, raspberries, pomegranates, figs, quinces, nectarines, peaches, apples, pears, and Cape gooseberries, thrive. A kind of fern, growing to the height of twelve feet, is useful to the natives for its root, which they eat. The tea-plant covers the plains.

The neatness of the farms in New Zealand occasioned astonishment to the earlier visitors to the islands. Mr. Polack, who resided there for a number of years before the missionaries had succeeded in penetrating to the interior, states that few farms in civilized countries are kept in better order. "The potatoes and *kumeras* were planted in rows of small hills, laid out with strict regularity. Between these hills the taro was set out. Large patches of Indian corn grew in neat order to our right; and all the cultivated land was well cleared of weeds. These weeds were piled on top of walls of stone, surrounding the patch we saw, which was about twenty acres in extent."

The women work the farms. The men give themselves but little trouble concerning agricultural operations. When it was proposed, some years ago, to plant the New Zealand flax in one of the neighboring islands, some intelligent New Zealand chiefs were taken with the plants, in order to explain to the laborers the mode of cultivation. On their arrival, it was found, however, that they knew nothing of the business themselves. They claimed to understand only carving in wood and the art of war.

Mr. Polack, in adverting to native farms, says again: "We passed plantations before we entered the *pá* (native village). Potatoes, kumeras, Indian corn, melons, pumpkins, vegetable marrow, taro, turnips, and several other vegetables, were planted here with a regularity and neatness that astonished

traveling Europeans at the advanced state of agriculture among these people, who are so far behind in every thing else. A *taiapa* or fence," concludes Mr. Polack, "surrounded each plot of ground, to prevent the dogs and pigs from following the natural bent of their inclinations."

We come now to speak of the people. I shall tell you first of their condition, habits, and customs while yet in a savage state. We will then look at their present state, and you will be enabled by this contrast to see more distinctly the blessed influence of our holy religion in redeeming man from the lowest depths of ignorance and pagan brutality, and raising him to a happy and useful life.

The investigations of men of science have proved that the natives of all the islands of the South Pacific, except New Holland, are descended from the Malay stock. Bodily conformation, the kindred structure of their various languages, and the existence of similar legends and traditions, all bear witness to this common origin. The New Zealanders have many traits and traditions to prove their Malay descent.

Concerning the origin of the island, native tradition states that Mawé, king of Heaven, was one day fishing at the place now occupied by Hawke's Bay, in the northern island. He had had "poor luck," and was about giving up for the day, when he felt a huge bite, and, hauling up after some difficulty, raised the island of New Zealand. It is related that

Mawé used part of one of his ears as bait upon this occasion; and, as an evidence of the truth of their story, the natives pointed out in former times an islet in Hawke's Bay, known to them as *Mutton no Mawé*, or "Mawé's fish-hook."

The natives about the Bay of Plenty had a tradition that the country was peopled by the descendants of some persons who came to that bay in a large canoe. They assign divine powers to these colonists, and the river, which it is stated the canoe first entered, is known at this day as *Ouwoa o te Atua*, "The River of God." The only article of food these colonizing divinities brought with them was the *kumera*, potato, of which I have before spoken.

The earlier visitors to New Zealand describe the natives as divisible into three tribes or classes, distinguished by differences in color and form. The olive or copper-colored race, who occupy the greater portion of the islands, are a finely-formed people. They are active and muscular, tall, well-formed, and robust. They are very often found above six feet in stature, and most travelers unite in calling them a race of giants. Their countenances, particularly of the women, are pleasing; their manner, when inspired by kindly feelings, is dignified and prepossessing; their features approach the European cast more nearly than those of any other South Sea Islanders. Their hair is glossy, black, and curling.

The inferior class, among whom are reckoned the dark brown and black tribes, are supposed to be a

mixed race, the descendants of New Zealanders and natives of Australia. They are smaller, weaker, and less active and intelligent than the first-named class; they are also less courageous than these. Their features partake, to some degree, of the flatness of the Papuan race. They are despised by their lighter-colored neighbors, and live as a separate class.

As a nation, the New Zealanders have always been famous as great eaters. They are not intemperate in any other respect; but all travelers and residents concur in expressions of astonishment at the quantity of food a New Zealander is capable of consuming.

Polygamy was universally practiced among them while yet in a heathen state. There was, however, one chief or head wife, who partook, to the exclusion of the rest, in the honors and troubles of the husband. On the death of the husband this wife usually committed suicide, in order to follow her lord as quickly as possible to the other world. This was not, however, demanded by custom, but seems to have been permitted as a legitimate expression of affection on the part of the wife.

In India a widow perishes at the stake. In New Zealand the less romantic manner was by the halter or by drowning. Mr. Polack states that during his stay on the Southwest Coast, a report arrived that a chief of a neighboring village had been killed in battle, whereupon a relative immediately brought the head wife of the defunct chief a rope made of

flax, with which, going to some sacred bushes near by, she hung herself, no one attempting to prevent her. The story had a more tragical termination than this. A few days after the wife's suicide her husband returned, unharmed, the report of his death having been a mistake. The slave who had been bearer of the ill news was now instantly killed, cooked, and eaten, to expiate his mistake, and pacify the sorrow of the husband.

The New Zealanders are no less noted for the strength of their friendship than for their savage ferocity in war. It is told of them that long journeys were in former times made merely for the purpose of holding reunions of friends and relatives. The decease of friends produces the most overpowering emotions.

On such occasions the ceremony called *tangi* is practiced. This is a *chant* or lament, in which all join. The chorus is a wail of joy or sorrow, as the case may be; but in either case all eyes are suffused with tears, and those most violently affected seize on sharp mussel-shells and lacerate various parts of the body, so that in a short time, although the occasion may be but slight, blood will be flowing on all sides.

This ceremony of *tangi* was a passion with the New Zealanders. Although appropriate only on occasions of great joy or sorrow, the most trivial pretexts sufficed to cause its enactment. If two friends met upon the safe return of one from a journey, the tangi was immediately performed. If part of a tribe

on a journey accidentally met a friendly chieftain, the legitimate result was the *tangi.* And it is related that, so far did this passion extend, that sometimes, during the enactment of a *tabarro*, a species of dramatic performance, a person in the audience would suddenly rise and propose a *tangi*, whereupon the play was instantly abandoned, and actors and audience began their doleful chant. The whole assembly would shortly be deluged in tears, which these people seem to have the ability to shed at will. Shortly mussels are in requisition, and blood is seen trickling from the faces and bodies of the performers. The excitement grows wilder, until finally many sink to the earth exhausted, their scanty garments saturated with blood.

Their mode of salutation, like that of many of the South Sea Island tribes, is by rubbing noses together. Thus, where you would shake the hand of a stranger or friend, the New Zealander would rub his nose against the other's, the violence of the friction bearing an exact proportion to the warmth of his friendship. It is a singular custom, and one which is not always pleasant to a person who has been used to the ways of civilized life.

Their dress was very simple, that of women differing but little from that of the men. The most valued dress was formed of dog-skins. It was in shape somewhat like a cloak, and was fastened about the neck of the wearer by means of a flaxen cord. The skins were cut into pieces and fitted together

in such a manner as to make an agreeable blending of colors. A cloak of this kind was called a *pui*. The lining to which the dog-skin was sewed consisted of a coarse kind of matting, very strong. The warriors did not themselves scorn to sew upon these garments.

The other articles of clothing were a cloth fastened about the middle, and a mat reaching from the shoulders to the feet. These flaxen mats were nicely woven, and had borders of green, yellow, or scarlet, of very fine workmanship. The tall and portly forms of the natives make a fine appearance as they stalk about in this long white flaxen mat.

I speak of the manner of dress and of many other native customs in the past tense, because the progress of Christian civilization has brought about many modifications and changes in these matters; yet, in the more remote portions of the islands, the more harmless of these customs still obtain.

The mats are formed by scraping flax, then tying a number of threads together, and binding these crosswise about an inch asunder. The flax has the appearance of floss silk. When a mat is to be made, a New Zealand lady invites all her friends to assist her. A gathering of this kind is said to be somewhat like an American quilting-party. All the necessary preparations are made beforehand. On the appointed day the company assembles, and amid jest, laugh, song, and conversation, the work goes on till completed.

The *kaitaha* mat, which is the finest, is worn by the men. It is made fast over the right shoulder, and hangs in graceful folds to the ankle. As a preservative against rain, large heavy garments are worn. These are made of spear-grass. They are rudely formed, and resemble a rush mat. When squatting down under cover of such a dress in rainy weather, a native could easily be mistaken for a heap of rushes. Thirty-five or forty years ago, some of the richest chiefs could be seen with cloaks made of the feathers of a small bird called the *kiwikiwi*. These cloaks are now, however, exceedingly rare and costly. Those who have seen them describe them as presenting an exceedingly splendid appearance. I have heard of one of these cloaks, owned by a New Zealand chief, to make which the skins of more than ten thousand kiwis were used.

The natives delighted in anointing their bodies from head to foot with a species of red earth mixed with the oil of a shark's liver. This compound has a most nauseous smell, and rendered the presence of a full-dressed native almost unendurable. Both sexes bored their ears, and took pride in wearing various ornaments in the holes. Human bones carved, the teeth of friends or enemies, iron nails, the dried skins of parroquets, and pieces of whalebone, were used for this purpose. The ladies also wore armlets, necklaces, and anklets of any of these materials. The men bored the cartilage of the nose, and wore ornaments there.

The hair of the males (worn long) was gathered together and made fast on the crown in a top-knot. Feathers of sea-fowl were inserted in this top-knot, and the hair was plentifully besmeared with blue, green, yellow, and red coloring materials and oil. The females used flowers instead of feathers. They did not use sharks' oil and ochre till arrived at years of maturity.

Those of the natives who were too poor to afford a water-proof cloak generally took off their scanty clothing on the approach of a rain-storm, and rolled it up in a bundle to keep it dry.

The bodies of the men are very generally hideously tattooed. The females do not indulge in this mode of ornamentation. Sometimes, however, they have a few blue marks on the lips. To undergo the operation of tattooing, the individual lies down with his head resting upon the knee of the operator. Charcoal, powder, and the black juice secreted by the cuttle-fish, are the dyes principally used to effect the stain. The first marks are generally made upon the lips. The cheeks are next embellished, and the process is gradually extended over the entire body. The greatest attention is paid, however, to the marks upon the face. They are thought to add much to the beauty of the individual.

The operation is commenced generally at the age of eighteen, and continued at intervals to mature years. Old warriors sometimes have the lines retattooed, suffering for a second time the pain, in

order to make their embellishments more distinct. The instrument used is small, chisel-shaped, and made of bone. The lines are first drawn with charcoal and water. The chisel then follows these marks. It is driven in by a slight blow from a mallet. The pain is intense, and blood flows freely from the sufferer.

The lines are drawn with great taste and exactitude. Various events in the life of a native are commemorated by them. Thus a line on his nose may have been put there on the day he killed his first enemy. Another mark on his cheek may denote his wedding-day. Another yet may be in memory of some desperate battle, or some more than usually plentiful feast of human flesh. The countenances of the men are made to have a very ferocious expression by means of these marks.

Albert. Did you ever see a New Zealander with his face tattooed?

George. Yes, a good many. The first I saw I thought hideous. But one soon gets used to it, and as the lines are generally drawn with much skill, they shortly strike even a stranger as rather ornamental.

I knew two sailors who had been tattooed in the face. One of these was for some time among the New Zealanders. He was taken prisoner by a warlike tribe while ashore one day from his ship. Three of his shipmates, who were taken with him, were eaten. He was only a boy, and the tribe adopted

him. He lived five years among them, and was on several occasions obliged to eat human flesh. He made his escape in a whale-ship which was trading with the tribe to which he belonged. The savages had tattooed only his face and his feet. It gave him a hideous appearance. The chisels used for tattooing are often made of the bones of an enemy. You see here a picture of a New Zealand chief.

The houses of the common people are very ill contrived and uncomfortable. Two forked sticks are set upright in the ground, and from these ridge-poles extend to the earth, at an angle of forty-five degrees. Transverse sticks extend from pole to pole. These are fastened with flax. The roof, laid on these sticks, is made of flags and *totoi*, a species of grass, and is entirely water-proof. A small hole is left at one side to serve as an entrance.

The hut is seldom more than four feet high, and the entrance-hole is so small that the occupants are

obliged to crawl in and out on their hands and knees. The fire is built in the centre of the hut on some stones. The smoke is expected to escape by the door-way, although sometimes a hole is left in the centre of the roof to serve as a chimney. The interior of the house is, of course, quite dark. It is occupied only at night, or on cold days, when the weather is so inclement as to make a stay out-doors uncomfortable to the lightly-clothed New Zealander.

The natives are very expert at constructing the houses above described. A war or fishing party, stopping for the night, will erect a whole village in an hour. The building of houses is the care of the men.

In the larger villages a better class of dwellings is found. These are, in general, the property of the chiefs. They are twelve to thirteen feet high, and often forty feet long by twenty wide. The sides and roof are of reeds nicely put together. The roof is afterward thatched. The front, where there is a veranda covered by the roof, is sometimes tastefully ornamented by painting and carving. The New Zealanders have an artistic perception of the beautiful where they confine themselves to simple lines, circles, and ovals, but where they attempt the human figure they always fall into the grotesque. You will see in the picture of a New Zealand village, in the Frontispiece to this volume, some of these grotesque figures.

Each village is surrounded by a strong fence, and

all the most important ones are protected by palisades, and sometimes a ditch. The constant quarrels of the different tribes, and their mode of warfare, probably made this protection necessary. Besides the dwellings, every village contains the storehouses of the inhabitants. Some of these are erected with great care. The flax-houses are sometimes seen forty feet in height. The canoe-houses are also very long and high. Sometimes families live in a story above the canoes. These last are carefully placed on rollers, to keep them from the ground.

Besides these store-rooms, they have the *watta*, platforms built upon trees, or raised on stout branches. These are used as depositories for provisions of all kinds, as well as for the valuables of the tribe; and here sometimes the women take refuge, hauling the ladder up after them, and remaining in safety from attack till their lords return. You will see a *watta* in the village near one of the houses.

The houses are considered sacred by their owners. They never eat in them; and with the exception of fleas, with which they appear to be universally infested, the apartments are very nicely kept.

In the construction of canoes the natives display much ingenuity. These vessels are found of various sizes, from the little *tewai*, eight feet long, to the *pitau* of eighty feet. Canoes are usually made of yellow or red pine. They are formed of a single tree, and with the rude instruments used by the natives, the finishing of a large canoe is a labor of many months.

You may judge of the immense thickness of the forest trees of New Zealand by the size of their canoes.

A NEW ZEALAND BOAT.

I have seen a description of one purchased by a resident: it was seventy-six feet long, six feet wide, and four feet deep. To construct it, a tree had been burned down, the natives having, at that time, no axes. The log was afterward burned out, and then its shape was given it by means of native adzes and chisels. The sides were two inches thick, the bottom three. Thwarts or seats were firmly fixed inside to strengthen the boat.

To make it higher, and thus add to its capacity,

a plank was fastened to each side; these planks were each sixty-six feet long. An entire tree was consumed in making one of these planks. They were fifteen inches wide and two inches thick, and were fastened to the hull of the canoe by means of a strip of board, placed outside, over the junction of the plank and hull. Holes were bored in the plank and in the canoe, and the two firmly lashed together with scraped flax; the holes were then closed up with a vegetable substance. Thus the line of junction was entirely water-tight.

Great pains are taken with the ornamental portion of the canoe, the figure-head and stern-post. All their skill in carving and painting is lavished on these parts, and they generally succeed in giving the structure a very odd look indeed. On the canoe I have been describing to you, the figure-head projected six feet beyond the hull, and was about three feet in height. The *ruppa*, or stern ornament, was about twelve feet high, eighteen inches broad, and two inches thick. When in use, long garlands of feathers generally hang pendent from the stem and stern, and gannet's feathers line the band below the gunwale on either side. The entire canoe is painted a bright red, with the red earth before mentioned. When just starting upon a trip, a boat thus dressed off presents a fine appearance.

The paddles are light, and neatly made. The blade is broad at the centre, and sharp at the lower end. The entire instrument is four or five feet long.

Steering-paddles are longer. A carved paddle is used as a spear on gala days. Those used in the canoes are generally without ornament. Many of the canoes will easily carry one hundred men. Although they are so narrow and shallow, the natives venture to carry sail on them. There is but one small mast, and the sail is triangular, the broad part being carried uppermost. It is made of a species of grass. The natives understand only how to sail before the wind. With such shallow vessels, they could not safely use the sail with the wind from any other direction. In paddling, the entire crew strike the water as one man. Time is kept by songs and choruses, in which all join. The greatest velocity of a New Zealand canoe is about six miles per hour. When a great warrior chief dies, his favorite canoe and all its appendages are placed in the cemetery as a monument to him.

As before stated, the New Zealanders are noted as hearty eaters. They are not by any means nice as to the quality of their food. In speaking of their farms and gardens, I enumerated to you the vegetables they make use of. Of these the *kumera* is probably the most important. In traveling, dried fish, and a preparation of fish and potatoes, are much used. These articles can be prepared beforehand, and save trouble on the journey.

In their selection of animal food the natives are not at all nice. The blubber of the whale is considered a luxury. *Scraps*—that is, bits of blubber from

which the oil has been extracted, are highly valued as delicacies. When the carcass of a whale is thrown ashore in any of the bays, the neighboring tribes have a fight over it. This generally results, however, in a treaty, by which all comers are permitted to participate. When it is taken into consideration that, ere a whale thus drifts ashore, his body is generally half decayed, you may judge of the strength of a New Zealander's appetite and stomach.

The liver of the shark, which is a mass of oil, is thought a most delicious morsel. It has a sickening smell, but to this the natives do not object. Fish of every kind form an important article of food. Dogs, cats, and rats are favorites of the table. Seal oil is thought a very palatable drink; and sealers of former times complained that their native visitors not only drained the oil from their lamps, but actually swallowed the wicks.

Mr. Polack relates that, when traveling on one occasion with two native attendants, they passed the carcass of a shark lying upon the beach. The stench arising from the body in a state of decomposition was so strong as to disagreeably affect the traveler's olfactories. They stopped for the night at a village not far from the shark's body, and during the night the two native attendants actually proceeded to the beach and devoured nearly the whole carcass.

Tarria, a Bay chief, a giant even among the New Zealanders, was noted for an undiscriminating appetite. It is stated of him that, in his wars, he has

frequently eaten *a baby at a single meal.* This man was seen to swallow a bucket full of cook's dripping and slush, and *ask for more.*

The New Zealand mode of cooking is identical with that practiced in most of the South Sea Islands. A hole is dug in the ground, and in this a fire is built. Flat stones are thrown in and made red-hot. Another hole is now made ready. Its sides and bottom are lined with flat stones, by this time nearly red-hot. The provisions, be these pigs, fish, or kumeras, are wrapped up in leaves, and placed in the hole. Some more leaves are piled on the top, an old basket is covered over all, water is poured on (which causes a dense steam to arise), and earth is quickly thrown over the basket in sufficient quantities to prevent the escape of the steam. In twenty or twenty-five minutes the oven is opened, and the provisions are found to be nicely cooked. I have frequently partaken of meats and taro prepared in this way, and can vouch for it as being an excellent method of cooking.

In cleaning the animals which they intend to eat, the New Zealanders are not so careful as a more civilized taste demands. To save the blood of a pig intended for dinner, they take the luckless animal to the nearest watercourse and drown it. Almost all parts are eaten, and the only preparation for the oven, in many cases, is to singe the hair off and wash the animal's outside. It is first opened when brought upon the table. Food is served in little

baskets neatly and expeditiously made of a tough grass. These are used but once, fresh ones being prepared for each meal.

The handicrafts of savages are of course few, and only adapted to supply their most urgent necessities. At present, most of the European tools are in common use among the natives of New Zealand. In former times, the chisel, made of flint or red jasper, the axe and the battle-axe, made of granite, and the tattooing chisel, made of the bones of an enemy, were the only tools in use. Axes were considered almost priceless treasures. They were never sold, and, being of stone and indestructible, were handed down from father to son as family heir-looms.

In those times fishing-nets were their chief manufacture besides canoes. Many of these nets and seines were one thousand feet long. They were made of flax, and lasted a long time. A whole village or tribe was employed in the manufacture of one of these instruments, and during its progress the neighborhood was strictly *tabooed*, that is, made sacred—all approach of strangers being entirely prohibited. The violation of this *taboo* was invariably productive of a war, in which the violators, when caught, were religiously eaten.

Among the many odd customs peculiar to New Zealand, not the least singular is their manner of tying the marriage knot. There are no preliminary ceremonies. When all is prepared, the lover conducts his bride to his hut, and she is at once in-

stalled as mistress. But no sooner does this take place than a party of the friends of both parties arrive upon the scene. They strip the new-married pair of every thing they possess, and give them, besides, a sound beating. How this absurd practice originated is not known, but no one is exempt from its operation. It is part of the custom called *utu* by the natives.

The various operations of this custom seem exceedingly absurd to one accustomed to more enlightened ideas of right and propriety. Old settlers and traders relate many instances in their own experience when *utu* or satisfaction was demanded on the most preposterous pretenses. If a man, in attempting to knock another man down, should hurt his own foot, he straightway demands *utu*, or a present of some kind, as a satisfaction for the injury he has sustained. If a man falls in battle, his good friends instantly rush to his plantation, and rob his wives and children of all they have, as *utu* for the death of their friend. If a canoe is by accident overturned opposite a village, the inhabitants immediately swim off to the scene of disaster, and take possession of canoe, paddles, and all of the contents on which they can lay their hands. If a man's wife dies, he is in turn robbed by his best friends.

The village at which a white trader resided was tabooed because the inhabitants were engaged in the manufacture of a fishing-net. The trader had purchased at a neighboring village a quantity of hogs

and some native mats. The canoe containing his purchases unluckily approached the tabooed settlement to deliver the goods, none of the boatmen knowing of the taboo. This was thought a legitimate occasion for the exaction of *utu*, and consequently the natives made in a body for the waterside, and took possession of the canoe and its contents, driving the boatmen off. The trader recovered his property only on the payment of several hogs and some tobacco.

An English traveler in New Zealand relates that, upon entering a village once when a great feast was being held, he was received with a salute of fire-arms. In this, one chief was so unfortunate as to be hurt by the recoil of his musket. His friends immediately rushed up to him, and took away not only the musket, but, in addition, every article of clothing he had on, by way of *utu*, or (as they judged) reasonable compensation for having committed the disrespect to the white stranger of injuring himself.

The taboo, or sacred prohibition, is a custom common to nearly all the Pacific Isles. The priests have the entire management of it. It operates in such a manner as to render a place, person, or thing sacred from touch, and, consequently, from spoliation. The flax-houses of the natives, which contain some of their most valuable goods, are strictly tabooed to all but the owners, and, consequently, they are perfectly safe from the depredations of thieving warriors, who would draw upon their heads the venge-

ance of a whole people by even a slight breach of the prohibition.

The kumera fields, as well as the planters, are in like manner tabooed. Cemeteries are under taboo, and may not be touched. If an accident of any description occur to the person of a chief, the scene of its occurrence is thenceforth tabooed. This is generally published to passing strangers by fastening a small quantity of human hair to a tree or stick near the place. This sign is never violated unless for the purpose of making a quarrel.

When either sex are busily engaged on any particular kind of work, they are tabooed, and forbidden to touch food with their hands. They are then fed like little children. If a poor slave is thus tabooed, he has to eat his food from the ground as best he may, as no one will think it worth while to feed him.

A father is not unfrequently tabooed not to strike or touch his child for a certain time; and travelers relate that the children are not slow to take advantage of this prohibition. A whole neighborhood tabooed is obliged to suspend connection with outsiders. Chiefs living at the mouth of a river will often taboo it in order to cut off the communication of those above with the shipping below; and in such cases the natives do not hesitate to fire into any boat attempting an infraction of the prohibition.

Although the New Zealand women have naturally strong affections, they were, in former times, often

guilty of infanticide. Boys were never killed; but little girls were very often strangled or drowned as soon as born. The reason for this is that the mother does not desire the trouble of caring for a child which will never be of help or advantage to her, but is destined to be the wife and slave of some stranger.

Boys are treated with the greatest consideration. They are early trained to believe themselves quite the equals of their fathers. The son of a chief accompanies him in all his expeditions. He is never punished by his parent. From his earliest years he has a place beside his father in council; he talks freely, and his opinions are listened to with deference. One mat accommodates both father and son when they rest, and in all things else they live and labor in common.

This treatment makes the children very hardy, but also exceedingly impudent. Little fellows, scarcely able to walk, may be seen steering large canoes; boys of six years ask questions and give vent to their opinions on the topics of the day in large assemblies of chiefs. They dance, play tricks, and gormandize in a style quite equal to their elders. In fact, it seems there is a Young New Zealand as well as a Young America.

The religious belief of the New Zealanders is peculiar. They know of no one God, creator and preserver of all. Their deities—*atuas* they call them—may be numbered almost by thousands. They have dim legends of some gods to whom the islands

and the first inhabitants owed their existence; but every well-known chief that dies is supposed to become immediately an *atua*, and to exercise more or less influence on the fortunes of those with whom he has been connected in this life.

The tastes and actions assigned to these *atuas* are much more gross and evil than are possessed by their worshipers. They are therefore feared, and the chief business of the priests is to force them, by means of charms and incantations, to leave in peace the bodies or fortunes of those whom they are supposed to be tormenting.

All, even the most trivial, of the incidents of daily life are attributed to the influence of atuas. If a poor man has a griping of the bowels, he straightway consults a priest, under the belief that some more than usually evil disposed divinity is feeding upon his entrails. Every bad passion, with its results, is laid to the charge of an atua. On the contrary, the pleasures of life are taken for granted, no intervention on the part of the priesthood being asked to procure their continuance. The lizard is supposed to be an atua; and the appearance of one of the large guanas would have been sufficient, thirty years ago, to put to flight an entire army of New Zealanders. The winds are supposed to be under the direction of certain atuas. The presiding divinity of the westerly winds (which are particularly squally) is believed to be especially passionate and easily ruffled. And the natives say farther that, not un-

frequently, he chokes from anger, by which they account for the long discontinuance of the westerly gales.

Although not worshiped as good beings, the atuas are much respected. As they are the forefathers and relatives of their worshipers, this is quite reasonable. If a native finds cause to believe that he has offended his *atua*, he endeavors to conciliate him by throwing into the water some object of value, or by burning down his house. If, however, he have a neighbor weaker than himself, he very wisely burns *his* house rather than his own, believing that this will effect a reconciliation as well. If he is led to believe that none of these actions have been successful in mollifying the wrath of his atua, he hesitates not to commit a crime of deeper dye. He sacrifices a slave.

Dreams are regarded with much superstitious attention. It is a common amusement of the old people to tell and explain each other's dreamy fancies.

With their numerous divinities, all spirits of evil, it is not surprising that the New Zealanders are arrant cowards in the dark; and that, even in broad daylight, the twitter of a harmless little bird or the hooting of an owl causes them to tremble. When on a boating expedition, no inducements are sufficient to cause them to remain on the water after dark. In the villages no one stirs out after sunset. The various noises heard in the forests are supposed to be caused by different atuas, an accidental meet-

ing with whom would surely be fatal. The musical chirp of the *zui* bird causes a general tremor in the largest evening assemblage. The voice of the little *korimaku* bird, which is found near cemeteries, is believed to be the utterance of an atua, which, in this guise, watches the bones of the dead, and warns intruders off.

The *wai-tapus*, or cemeteries, are regarded with

A WAI-TAPU, OR CEMETERY.

much veneration by all New Zealanders. These burial-places are generally situated amid a grove of trees. Death would be certain to any one who was discovered eating the fruit of one of these trees. A

stout fence surrounds the space where, beneath monumental effigies, repose the bones of departed chiefs. The carvings on these monuments are mostly of the most grotesque kind. You have a sample opposite.

One would hardly suppose such rude and repulsive countenances and shapes to be intended as monuments of departed greatness. "One of these posts," writes Mr. Polack, "was nearly thirty feet high. The upper part was carved in the semblance of a man, with a dull animal expression. This upper figure stood upon the head of another, which had a most grotesque face. The tongues of both figures were extended to more than their natural length. This is a feature peculiar to nearly all native efforts at sculpture. The eyes were formed of pieces of pearl shell, and were large enough for a dozen figures. Raroré pointed out to me a small box, made from an old canoe, which contained the remains of a deceased child of his, whose bones had been scraped and washed clean of the flesh before being deposited here. This box was placed in the branches of a tree."

The monuments are generally painted red. Where houses are built to preserve the remains of the dead, old canoes are used as the building material. In these houses the bones of celebrated chiefs repose, in company with the muskets, spears, and other arms they used during life. Against the fence nearest the house, large pieces of canoes are fastened; these contain *fac similes* of the tattooing marks by which the deceased chieftain was distinguished when alive.

Speaking of passing a *wai-tapu*, Mr. Polack says: "At this moment a little korimaku bird raised its musical voice; my natives closed near to each other, and *Wata* turned to me, saying, 'That is the god of the New Zealanders. He warns us not to come near the *wai-tapu:* let us walk quick and avoid his anger.'" Upon occasions of war, or when it has become necessary for any cause to propitiate to an extraordinary degree the *atuas*, it is customary to have a great gathering of the tribe, and, amid feasting, to exhume the bones of the last deceased chieftains in the cemetery of the tribe, and scrape them clean, preparatory to their being deposited in a new receptacle above ground. This ceremony, called the *Haihangu*, is regarded with peculiar awe, inasmuch as the spirits of those now about to be formally canonized are expected to watch vigilantly over the proceedings.

The bones are scraped with mussel-shells, washed in a tabooed stream, and placed in the cemetery. From this place they are brought by the priests, who march in procession, singing sacred songs, while the multitude shout exaggerated praises of the bravery and other good qualities of the deceased. It was once the fashion on these occasions to sacrifice slaves to the manes of the deceased. The bodies of these slaves were then cooked for the feast, which concludes the ceremonies of the *Haihangu*. This custom was discontinued on account of the scarcity of slaves.

The procession finally returns to the *wai-tapu*, where the bleached bones are placed upon a raised platform, on a mat powdered with kokowai—the red earth used for painting. In front of the platform, on small poles set into the ground, a number of human heads are displayed. These are the heads of enemies, perhaps slain by the deceased. They have been duly prepared, and dried with the skin on, and are now stuffed with flax. "The countenances have a sardonic grin, which gives them a frightful appearance," says Mr. Polack, who attended one of these celebrations. "All were very much tattooed, and their bushy beards still clung to the faces. The flax projecting through their eyes added to the ferocity of their appearance. One head had a large gash across the forehead; another had the lower jaw nearly severed. Some circlets of twisted grass were placed above seven of the poles. These were called *wakaous*, and were said to have been picked up near tabooed places. They had been left there by the spirits of the dead on their way to their future residence."

The feast in the afternoon is attended by the inhabitants of all the surrounding villages. Besides eating, this is an occasion for speech-making. Wars, fishing-parties, kumera patches, and all the various interests of the tribe, are discussed in a grandiloquent manner, which is not altogether peculiar to savages, and the chiefs endeavor to excel one another in braggadocio.

A New Zealand chief is a proud being. His person is accounted divine. His hair, when cut, which is not often, is carefully gathered up, and placed in the *wai-tapu* of the tribe. Their spirits, after death, are supposed to reign in heaven. It is thought a chief's left eye ascends to heaven with his soul, and takes its place as one of the stars in the firmament. They do not relish being killed in war, as in this case it is supposed that their spirits become subject to those of their conquerors. But, as they have before them the fact that on their decease their bodies will be treated with the utmost honor, and their spirits will be worshiped as divinities, they look death in the face without blenching, and, in fact, regard him as rather a welcome visitor.

A chief, after his decease, is seated in state on a trestle or in a canoe. Every thing in the vicinity is strictly tabooed; the body is decorated with handsome mats, which reach to the chin. The head is splendidly ornamented with feathers. The hair is turned up, crammed into a bunch, and tied with a parré, or native ribbon. The hair and ribbon are dripping with train oil. If the deceased has been a principal chief, the skulls and bones of his ancestors are honorably placed in a canoe or platform near him, while the remains of his enemies, taken in battle, are at his feet.

Mr. Polack witnessed the laying out of a warrior's corpse. He says: "Around the body lie his weapons of defense, which are to be buried with him.

By his side lay the body of an interesting girl, his wife. She had hung herself the day previous from grief. Some slaves, male and female, had been put to death, that their spirits might be in waiting to attend their superiors at the *reinga*, or heavenly gathering. The several surviving wives of the deceased, together with a multitude of relations, friends, and children, were grouped around, bleeding at every pore from large gashes cut in their flesh. The air resounded with their groans and wailings."

The chief leads his tribe to battle in times of war; he enjoys the flattery of his subjects, and is generally the wealthiest man in the village. But he is not, by his position, exempt from any labors of the tribe. He takes an active part in the manufacture of fishing-nets, and even labors in the fields in common with other men. The women, however, do most of the field labor. The carving, for which New Zealanders are celebrated, is all the work of chiefs. In this they take peculiar pride. In the villages, in daily life, there is but little distinction made between a chief and a private citizen. The village meals are partaken of by all in common, without distinction of rank. The white traders complain of the chiefs as being more mean and cunning than their followers, and as never losing a chance to cheat or steal.

The office of priest is one of some importance in the New Zealand villages. The priest of a district is also its barber, surgeon, physician, necromancer,

apothecary, and fortune-teller. The office is open to any one, either male or female. The younger relations, who have but little property, generally take to the priesthood as a means of gaining influence and an easy living.

When a priest has established his character and influence, he is consulted on all the important occasions of life. The crops, fishing excursions, marriages, war, and peace, all are held in abeyance till the priest has decided. He causes war to be proclaimed, and, after its commencement, decides upon its continuance or cessation. After a victory, he is expected to examine the entrails of the slain while their bodies are preparing for the table. From the position and taste of these entrails he decides upon the renewal or cessation of the contest. The priests have the exclusive privilege of eating the body of the first slain in a battle. The chiefs and tribe partake of the balance. The anathema of a priest is much dreaded, as most potent and evil-working.

As they are frequently called upon to foretell future events, it not unfrequently happens that their prophecies are unfulfilled. In this case it is readily believed that some evil-disposed *atua* overruled the natural order of events to spite the priest; and the people, in consequence, pay a double tribute of applause to the priest's discrimination, and avenge themselves upon the *atua* by expressions of boundless contempt.

Slaves are persons taken prisoners in war or pred-

atory excursions. The master has full power over the life of his servant. If a slave be caught in an attempt at escape, any one may kill him. Their condition is very unhappy. When they meet they weep together over departed happiness, and cut deep gashes in their bodies as tokens of their sorrows. They are subject to all the caprices of their savage masters; even their lives are at no moment secure. If their masters happen to be hungry, they think but little of having a slave cooked for dinner.

In 1834, Tarriá, a chief who had been companion in arms with E'Ongi, the greatest and most ferocious of New Zealand's chiefs, landed at the Bay of Islands with a parcel of slaves. On the first day he had three slaves killed and cooked for his party. Rev. Mr. Butler, a missionary, was present and witnessed the horrid spectacle. He used every entreaty, and even fell on his knees before the chief, to induce him to save the lives of the rest of the slaves, about forty in number. This Tarriá had always protected the missionaries, and he gave the required promise. But, annoyed at being disturbed in his social enjoyments, he, with his party, shortly removed to a distance of sixteen miles inland, and there finished his entire boat-load of slaves, killing and eating at the rate of three per day.

When a slave dies of disease he is not eaten; his body is flung into the sea, or into the next hole, where dogs devour it. When killed, no sacrificial honors are paid to a slave; the corpse is handed over

to the cook, and when ready for the table, a small portion of the meat is given to the priest, who places it in a basket, which is suspended in the *wai-tapu*, or cemetery, as a propitiatory offering to *Wiro*, who is the chief spirit of evil.

Owing to the frequency of their sanguinary wars, the natives have learned the art of fortification. Their walled inclosures are called *E'Pá*. Though built in primitive style, they serve to enable a weak tribe to protect itself against the aggressions of a stronger. They are generally built upon hill-tops, where an attacking party will labor under serious disadvantages in making its approaches. The walls, of which there are two, are made of stout posts firmly set in the ground, united by transverse logs, and the interstices filled up with lesser poles and stakes, all bound solidly together with strong reeds. Between the two walls or fences a ditch four feet deep is cut. The pás are most generally taken by stratagem or by the treachery of some of the besieged party, as the warriors are not sufficiently brave for an assault.

Before the introduction of fire-arms among the natives, the spear and the battle-axe, or stone tomahawk, were used. The spear was generally thrown aside in the beginning of an engagement. The battle then merged into a series of single combats, wherein the antagonists seized each other by the hair, each trying to split open the other's head. No mercy was shown or expected. There is no word for "quarter" in the language; and the alternatives

before a vanquished party were to run away or stay and be eaten.

The use of fire-arms had the effect of changing their mode of warfare considerably. They soon learned to fight at greater distances; and when actually making an assault, they fired as long as they had the courage to stand and load, and then dropped their muskets and rushed to close battle with tomahawks. The slaves and women were made to follow in the rear and gather up the muskets dropped by their lords.

It is related that when the natives first beheld powder, they were under the impression that it was the seed of a vegetable. Accordingly, when some was given to a native chief, he had a space of ground dug in the most careful manner. Waiting until a smart shower had prepared the soil for the reception of seed, he carefully planted the gunpowder. Much to his disappointment, it did not bring him any return; but the paper which contained his supposed seed was thrown into a fire, causing an explosion which quickly dispersed the surrounding savages, who declared the "seed" to be the *Atua no to paheha*, "the Deity of the white man."

The trophies of a battle in New Zealand are the heads of the principal chiefs. These heads are carefully preserved by a process which, while it makes the expression of the countenance more horrible than even in life, retains on it all the distinguishing marks of the warrior. The brain, eyes, and tongue are

extracted; the neck is then closed like a purse, and the head is steamed in a native oven. The fat that issues is carefully wiped away, and the head is hung up over a wood fire till thoroughly smoked. In this condition they will keep for many years.

Upon the conclusion of a peace, the heads are returned to the relatives of the deceased, who recognize them easily by the tattooing marks. Many families keep the restored heads in boxes, airing them in fine weather, to preserve them from damp, and holding them in much veneration. If the conqueror despises his enemy, and does not desire peace, he retains or gives away the heads, or, perhaps, roasts them by the fire and eats them. When a celebrated chief is killed, his body is cut up into small pieces, that all may have a taste. Pieces are even sent to a distance, and received as great favors by those thus borne in remembrance.

The New Zealanders, as a people, have an exceedingly quick sense of injuries, and a vengeful spirit. With great cunning they will bide their time, and, perhaps long after the injury is forgotten by the other party, will take a bloody revenge. This spirit is the cause of the numerous almost ceaseless wars by which the islands were formerly nearly depopulated. In those days any trifling cause was sufficient for a war. The accidental obstruction of a road; the innocent violation of a taboo; the incursion of a strange pig or dog into a *wai-tapu*—any of these, and even yet more insignificant occasions, were sufficient

to deluge a whole district in blood. Thus it happens that, even so late as 1837, there was scarcely a family in the country which had not suffered more or less by wars. Mr. Polack states that, at a *Haihangu* which he attended, where many hundred families were assembled, one of the chiefs was unable to point out to him a single person that had not eaten an enemy, or that had not lost a friend in the wars.

Their natural ferocity seems to be much increased by indulgence in this practice. No action seems too cruel or mean when their savage feelings are aroused. "A chief named *Werowero* quarreled with a neighboring chief. The latter made use of a native anathema signifying that he would cut off Werowero's head, and sell it to the white traders. For this curse or threat *Werowero* determined to have full *utu.* He made himself the steadfast friend of his antagonist, and, watching his opportunity, slew him and cut off his head. This he now privately conveyed to the house of a Mr. Ralph, an English flax-collector residing in that district. Entering the house in the absence of the family, he hung the head in the chimney, over the kettle wherein the provisions for the English family were cooked. It remained there for several days, the fatty matter oozing out and dropping into the food below. When discovered, Mr. Ralph taxed Werowero with the infamy of his conduct; but this chief raved in turn, saying that it was right, because his enemy had threatened him with a like fate."

There are instances on record where white men, masters of vessels, have aided the savages in their most bloodthirsty schemes, merely in order thereby to gain a few tons of flax. In 1831, a monster named Stewart sailed from Port Jackson, Australia, in the brig Elizabeth, to procure a cargo of flax in New Zealand. On arriving at the flax district, he inquired for the article, and was told in reply by the natives that if he would help them destroy their enemies they would furnish him with a cargo gratis. He instantly agreed, and, taking on board a large number of savages, sailed for Banks' Peninsula, on the eastern coast of the southern island. Arrived there, Stewart decoyed on board the principal chiefs and families.

As they arrived on deck, they were placed in confinement below. A great number were thus decoyed to their death. The victims were actually *cooked in the ship's coppers.** The head chief, a venerable old man, was nailed alive to a stancheon in the cabin, and the body of his son was devoured before his eyes. When no more natives could be decoyed on board, Stewart and his savage allies proceeded ashore, destroyed all they could find, and burned the villages. Thereupon he procured the cargo he had so iniquitously earned, and returned to Sydney. He was never punished for his inhumanity.

I can give you no better idea of the people as they

* *Coppers* are the kettles in which the food for the crew of a vessel is prepared.

were so late as 1834 and '6, of their heartless ferocity, their treachery, and their singular cowardice, than is to be gathered from an account of one of their war expeditions.

In November, 1831, some natives of *Waikato*, a district on the western coast, not far from the present city of Auckland, made a visit to *Taranaki*, or Cape Egmont, with the ostensible purpose of purchasing some fish which are obtainable only at the latter place. The strangers were well received, and, as there were no grudges between the tribes, were harbored without suspicion. Their canoes were repaired for them; they were loaded with presents, and charged nothing for the fish which they had come to purchase. These strangers were spies, come to ascertain the strength of the Taranaki defenses.

About a month after this visit, the Taranaki people were surprised to find their country surrounded by the fires of an enemy. The chiefs immediately gathered their forces to resist an attack. On counting, they found that the entire population amounted to about three thousand. Upon ascertaining that their enemies were more numerous, they determined to retreat to their pá. Being much alarmed, they neglected to take up their crops, which were nearly ripe, and thus, while starving themselves, left for the enemy a plentiful supply of *kumera* and potatoes.

Now began a scene of suffering and cruelty which seems almost without parallel. The men of Waikato began operations by laying waste all the coun-

try about the pá, burning down cemeteries and villages, and destroying every thing in their path. Here the fortress was invested, daily assaults being made for twelve days, when the besieged, unable any longer to defend themselves, surrendered. During the siege the attacking party lost thirty-six men.

Reduced to the last stage of famine, and almost senseless with their sufferings and the anticipated horrors, the besieged, on the thirteenth day, in broad daylight, threw down their fences or walls, and fled in every direction. They were instantly pursued with horrid yells. Wherever caught, they were struck down; neither age nor sex was spared. Numbers threw themselves, with their children, down a steep rock, which formed one side of the hill on which the fortification was built. About twelve hundred persons were killed or captured. The latter were crowded into small huts and strongly guarded, while their conquerors glutted themselves with the bodies of the slain lying about the plain.

The following day the prisoners were brought out, and those among them whose faces were well tattooed had their heads struck off. Those who bore but few marks were instantly killed by a blow on the skull. The headless trunks were thrown across a trench, that the blood, which discolored the earth for some miles around, might be carried off.

Every species of cruelty was practiced. Young children were cut open, disemboweled, and roasted on sticks placed close to large fires made of the fence

of the last pá. Four hundred persons were killed in the morning, and a like number in the afternoon. Many of the wretches so overloaded their stomachs with their horrid food that they died of the surfeit. While these cannibal feasts were held, the heads of the slain were placed on sticks thrust into the ground in such manner as to face the victors. These addressed the most insulting language to the lifeless heads, as though they could hear and see.

Josephine. That is a terrible story, George. It makes me shudder to think of such savages. Is it all true?

George. Yes. White traders, who lived in the vicinity, were eye-witnesses to part, and had the rest of the story from the lips of the victors.

Albert. The people of Waikato were very mean, after they had so many presents made to them, and were so kindly treated, to kill their friends. I wish the others had succeeded in driving them away, even if they had killed a great many. The Taranaki seem to have been good people; were they not?

George. They seem to have been fully as bad as those who so treacherously attacked them. The small remnant who succeeded in making their escape when the walls of the pá were thrown down, fled to some neighboring villages for shelter. Its pá was immediately opened to them, and its people assured them of shelter and protection. When, however, the Taranakians, the fugitives, saw that they outnumbered their new friends, they fell upon them,

and requited their generous friendship by killing and devouring them, leaving scarcely a man alive to tell the tale.

Albert. That was mean. I am not sorry that so many were killed of such mean people.

George. We can scarcely feel any sympathy for so ungrateful and treacherous a people. But we can feel thankful that their descendants have learned to act otherwise, and that cannibalism is no longer practiced in the islands, except, perhaps, in the remotest fastnesses, where the foot of the white man has not as yet penetrated.

The tragedy was not yet, however, finished. The victorious tribes, after carousing to their hearts' content, flushed with their success, determined to attack another pá, in which were stationed at this time eleven Europeans. From the accounts of these we get a more complete idea of the New Zealand mode of warfare than is any where else to be found.

Besides the Europeans the pá contained three hundred and fifty natives. The attacking forces were several thousand strong. Victory seemed to them certain. Yet they looked with distrust upon the presence of the white men, who, they well knew, would make a desperate defense. It was therefore, in council, determined to accomplish the capture of the fort by stratagem or surprise.

The approach of the enemy was discovered from the pá in time to give the natives an opportunity to gather their kumeras and deposit them within the

fences or walls. At the advice of the Englishmen, they then banked up the fences with clay, so as to make them ball-proof. There happened to be four small field-pieces in the pá. The white men manned these. They had no regular ammunition for them, and were obliged to load with pieces of iron hoop and stones. They determined, however, not to give up, and encouraged the natives to make all the resistance possible, as otherwise their butchery was certain.

The attacking party, on arriving opposite the pá, saw the preparations which had been made for their reception, and at once determined on treachery. A Waikato chief advanced in front of his party, and waved his hat for a parley. He was shortly joined by a chief from the pá, They sat upon the sand, saluted each other, and then began the *tangi*, or wail of joy, used only by the most endeared friends on meeting. The pá chief then expostulated with his antagonist on the course his tribe were pursuing, asking if the two people had not always been friends, &c., and finally warning him of the well-known valor of the white men.

After much conversation they embraced each other affectionately, the Waikato chief exclaiming, "Well, we will have peace; and before we depart, admit us into your pá, that we may embrace our friends and swear mutual amity, thus insuring our future friendship."

This was not agreed to; but it was concluded that for several days no fighting should take place.

An hour had not passed since the conclusion of the parley, when the enemy rushed forward, and danced the war-dance before the walls of the pá. While those inside were yet deliberating whether this confident approach meant peace or war, an attack was made upon the fortress. Under the direction of the whites, the natives rallied and fought manfully, repelling their enemies with a loss of several killed and wounded.

On the following day the Europeans became witnesses to a feature in the native campaigns for which a stranger could be scarcely prepared. Several chiefs of the Waikatos, the enemy, came into the fort. These fellows were known to be most bitter and bloodthirsty. They were, nevertheless, freely admitted, and, as the account states, "entered into conversation as if they were animated by the purest sentiments of affection for the besieged." The chief topic of conversation, after the first compliments were over, was the bravery and warlike deeds of each speaker during a skirmish the preceding day. This duly discussed, the enemy were shown the field-pieces; they were permitted to see the few arms of the besieged, and called attention to the fact that the outsiders had many more; the weaknesses in the defenses were pointed out to them, and every advantage or disadvantage possessed by the besieged was fully and fairly discussed, as though neither party was at all interested.

This almost incredible custom is said to have been

practiced from time immemorial by the New Zealanders in their wars. It is stated that, in such cases, chiefs readily place themselves in the power of their bitterest foes; and, singularly enough, notwithstanding their readiness for treachery at other times, no advantage is ever taken of this confidence.

When the entire fortress had been reviewed, and all its weak points exposed and discussed, the Waikato chiefs proposed a surrender to the besieged. Had not the white men resisted this, it would probably have been accepted; when the little party would, no doubt, have been murdered to a man.

On the fourth day a meeting was asked by those outside between the head chief of the Waikatos and the native commander of the fortress. They met opposite the pá, and conversed very affectionately together. The Waikato chief finally lamented the disagreement, and the duplicity heretofore used toward the other side, and promised faithfully to withdraw his forces immediately.

When this news reached the pá, a number of the inhabitants determined to invite the enemy to join them in a dance before leaving; others, however, suspected treachery. The dispute between the two parties was very bitter. One man, who had quarreled on the subject with his wife, threw himself into a fire, and was burned so severely that he died a few days after.

Two sisters grew angry on the subject: one, a married woman, who had taken the Waikato side

of the question, ran out of the pá toward those whose part she had taken. This temptation was too great for them. She was seized and cut to pieces in sight of the pá people. The mangled parts were washed in the brook which ran through the pá, thus effectually tabooing the water, and preventing the natives from using it.

Having now thrown off the mask, the enemy immediately made an assault. They were once more beaten off. They next attempted to undermine the fences or walls, but the vigilance of the besieged rendered this impossible. They then threw firebrands over the walls, or on the huts within. This attempt was also defeated by the English and natives.

Some days after, having, in the mean time, sustained daily losses, the perfidious Waikatos again sued for peace, professing deep regrets for their past actions. Again the pá people were ready to take them at their word, and it required the utmost persuasion of the whites to keep them from surrendering the place.

At last a British schooner arrived in the river fronting the pá. She had on board stores for the white traders and agents in the fort. The Waikatos endeavored to surprise her; but, being unsuccessful in this, consented to let one of their chiefs hold a parley on board with one of the Englishmen from the fort. This amounted to nothing, however. The Waikato chief expressed to the schooner's captain his determination to kill the Englishmen and sell

their heads. To the English trader he promised to save their lives, with the prospect of being taken as slaves into the interior. Neither of these conditions being at all promising, the Englishmen determined to remain, with their goods, at the fort, and defend themselves to the last. The vessel was obliged to leave, as the neighborhood of such a horde of savages was dangerous to her safety.

Thus the brave Europeans were left to their rather dubious fate. Their position had now become exceedingly irksome. The wretched quarrels and jealousies of the pá natives gave them no less uneasiness than the attacks of those without. All watch duty fell upon the English. The natives retired at dark, and slept unconcernedly all night, as though no enemy were within a hundred miles. Every proposal for peace on the part of the treacherous Waikatos was looked on with favor by the unsuspicious pá men.

This was the state of affairs, when a new species of traffic was opened. The Waikatos possessed between three and four thousand muskets. The pá people had but a hundred of these weapons. In one of the visits within the pá, a trade was started up, and those within the walls were soon supplied with as many muskets as they wanted. And, more singular still, while a trade would be going on within, small parties outside would have desperate skirmishes, in which several would be killed on either side.

Meantime the Waikatos built high mounds of

clay, by means of which they could overlook and fire into the pá. Those within were thus necessitated to move about with extreme caution, as the exposure of a body was instantly followed by half a dozen balls. The barter of muskets was continued from day to day. On one occasion, while a trading party was within the fort, a quarrel arose between some fort men, who had ventured outside, and several Waikatos. The belligerents immediately came to blows, and in the fracas three of the Waikato party were killed. Their bodies were immediately dragged into the fort, cut up, cooked, and eaten, in the presence of the white men.

On the day following this deed, one of the field-pieces burst, without, however, doing any material injury. But this accident encouraged the assailing party, whose patience was by this time completely exhausted. They made preparations for a decisive assault, and, in the course of the afternoon, *informed the pá people that "they intended to lie in ambush early next morning, and thus take the fort by surprise."* Such a proceeding as informing an enemy of a contemplated surprise seems almost incredible; but its truth is vouched for by the Europeans, who alone, it seems, thought proper to pay any attention to the threat. The natives treated it with the utmost contempt, and, when night came on, lay down on their mats, and slept as soundly as though no enemy were near.

The whites knew that the Waikatos were now

nearly without provisions; that a blockade of three weeks, on their part, had rendered them doubly savage; and that the end of all their operations was drawing nigh. The chiefs who had occasionally visited the pá had taken occasion to inform them that they (the whites) were to be eaten, and the chiefs to whose lot each one would fall had been already pointed out. All of these white traders were married to native women, and had their wives and children with them in the fort. Of course, these would share the fates of their husbands and fathers. You may imagine, therefore, the agonizing feelings of these eleven poor fellows when they found themselves on the eve of coming in conflict with several thousand infuriated savages, all thirsting for their blood; and saw, in addition, that their native allies were totally unreliable, and as weak in purpose as they were in numbers.

The long night was passed in solitary watchings, the natives sleeping soundly at the feet of the whites, who knew that the dawn would decide the fates of all. Fancy their feelings, children, as they stood, alone or in couples, upon the walls, peering into the darkness, to discover, if possible, the stealthy advances of the savage hordes. Each moving bough, or reed trembling in the wind, their excited imagination transforms into an enemy. Each sigh of the wind to them seems the whisper of a Waikato; the far-off croaking of a frog, or hooting of an owl, causes them to grasp tighter the musket, and bend forward to meet the attack.

At earliest dawn the pá was assaulted. The entire body of the enemy rushed with horrid yells upon the wooden walls, hacking and cutting wherever they thought an impression could be made or an entrance effected. The whites, wearied with their long watch, yet braced themselves to meet and repel the assault. The natives arose stupidly from their slumbers, but, once awake, showed themselves ready enough for the melee. Before these had got their eyes open, a party of Waikatos had penetrated to the inside of the fort. Here, however, they were met by the pá people, and at once slain, to a man.

Now began a desperate and stoutly contested engagement, in which the intrenchments were twice forced. The pá people, roused to the fury of maniacs, dealt death at every blow. The field-pieces, loaded with hoops and stones, also did great execution, and in all probability gained the action. After a combat of several hours the assailants retreated, carrying with them their dead chiefs, and the wounded of all ranks. Once flying, however, and they were panic-struck. They dropped the dead chiefs, and even their wounded comrades, and fled precipitately to the northward.

The pá people could not pursue the fugitives, as their numbers were too few. They wreaked vengeance, however, upon the wounded who where left in and about the intrenchments. These were handed into the fort, killed, and at once consigned to the ovens.

After waiting some time in fear of another attack, the pá people ventured into the deserted camp. Now began a most revolting scene. The enemy had left behind them between three hundred and fifty and four hundred killed and wounded. Many of the wounded were put to death with dreadful tortures. Some were thrown alive on large fires, and devoured with savage satisfaction as soon as cooked. One man, who had proved a traitor to another settlement, was taken prisoner, although but slightly wounded. His captors tied him to a gun. A tomahawk was then held forcibly between his teeth; a hole was cut in his throat, and from this one of the pá people slowly drank his blood. It is stated that the unfortunate traitor did not shrink from the torture. His body was quartered, and the heart, judged a most delicious morsel, was sent to a favorite chief as a present.

The appearance of the pá was that of a horrible slaughter-house. The Englishmen were obliged to remain in their own quarters. Their reproaches were of no effect with the natives, who were drunken with blood. Bodies, half roasted, were flung about in all directions. Pieces of human flesh were hung opposite every house. The entrails of the slain were lying about on all sides. The dogs fed upon these. It was with much difficulty that the poor traders prevented the native servants from bringing into their own kitchens morsels of the horrid food. The enemy had buried many of their number, killed

during the siege. *These were now dug up, and, notwithstanding their decomposition, devoured.*

Next, thirteen chiefs of the pá, who were killed during the last assault, were buried with all the honors usually paid to the great men of New Zealand. A quantity of muskets were interred with them, and ten prisoners were sacrificed upon each one's grave, in order that they might have a suitable retinue upon entering the next world.

If the conduct of the pá people was almost too brutal for belief, the actions of their assailants during the siege had not been any better. It is related that one wretch, a chief, ordered a young female slave, taken at the Taranaki village, to make a very large oven, as he intended to entertain some friends, and desired a quantity of food prepared. The girl procured wood, made the necessary excavation, heated the stoves red-hot, and then informed her master that all was prepared, inquiring what provisions were to be cooked. He ordered her to place herself in the oven. The poor girl fell upon her knees, and frantically begged for mercy. But, without heeding her cries, the demon-like wretch seized her, lashed her hands and knees together, and threw her alive into the oven, covering her with stones and earth. When the body was cooked, this monster and his friends partook of it with much relish.

It was to the chief who committed this brutality that several of the white men had been assigned. It is easy to know what would have been their fate had

they fallen into his hands. In fact, during the siege, he at various times, and in the hearing of the traders, boasted of his intention to put them to death by the slowest and severest tortures, then to devour their bodies, and preserve their heads as trophies. Happily, they were enabled to frustrate these intentions, and save themselves from a fate which makes one shudder to think of.

William. I never thought men could act so much worse than beasts. Are you sure that all you have told us is true, George?

George. These statements were made by men who were witness to all they related. They are borne out by the stories of the natives themselves, who are far from denying any of these atrocities, and boast of the commission of even worse than I have related to you.

William. It seems to me they must be demons in human shape.

Albert. They go about like roaring lions, seeking whom they may devour.

George. Yes; they seem drunken with blood.

Josephine. Why do they eat human flesh? Have they always done so? It does not seem to me natural that one man should eat another.

George. It is supposed that revenge, fanned on by a superstitious belief of the New Zealanders, first induced them to eat their enemies. It is thought by them that to devour an enemy annihilates not only his body, but also his soul or spirit, which henceforth

must lend all its strength, valòr, and other good qualities, to the devourer. This doctrine is assiduously taught by the priests, who find their gain in the continuance of wars and feuds.

There is no doubt that cannibalism was at first with the New Zealanders a religious rite. Its performance was then attended, perhaps, with some portion of the disgust natural to man when contemplating an unnatural deed. But a long continuance of the custom, as well as indulgence in its practice from earliest infancy, have altogether depraved the tastes of the natives in this respect, and they have an actual relish for the flesh of a fellow-creature, and lose all sense of wrong in the deed.

The practice had so grown into the habits and thoughts of the people that, even in Captain Cook's time, their curses had all reference to it. *Ekai na to wangana*, "I'll eat your head;" *Kai koe to matua*, "I'll eat your father;" and others, not different in nature, were their most forcible anathemas.

Captain Cook, in his first voyage to New Zealand, says, "Almost in every cove we landed we found the flesh and bones of men near the places where the fires had been made." So incredible did it seem to this navigator that men should eat the flesh of others, on any except the most extreme occasions, that at one time, when some remains had been found among a party of natives ashore, the officers purchased a head, which was "taken on board. A piece of the flesh was broiled and eaten by one of

the natives, before all the officers and most of the men. This had such an effect on some of our people as to make them sick."

Far from enemies being the only ones devoted to the oven, slaves are liable at any moment to be sacrificed to the appetite of their masters. Numberless stories are on record of chiefs of note, trading at the time extensively with the whites, killing their slaves, and cooking and eating them with every appearance of relish.

Preparations of different parts of the human body seem, so late as 1836 and 7, to have formed a usual portion of the native larder. Mr. Polack, who traveled in New Zealand in those years, says, "Previously to leaving Waipoa, I requested the chief to purchase me some hog's lard to serve for a lamp, should I desire to write after night. He spoke to some of the people, one of whom presented a calabash for sale, containing a lard-like substance. I was about to purchase it, when my faithful servant told me in broken language, 'He man fat.'"

He refused to become a purchaser, but had the curiosity to take the calabash and examine the contents. The unctuous grease was neither the fat of dog, pig, or bird. It could only be the article named. He inquired of the vender if the substance was human fat.

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He answered, "*Ha! te tahi inu no na tangata maori, no te tahi tourakakeka.* Yes, it is the fat of a native man—of a slave!"

Again, Mr. Polack came, in his journey, upon a tribe who had just roasted in the oven some chiefs taken in a battle the week previous. The meal was finished before his arrival. He says, "Curious to see this abhorrent food after it had undergone a culinary process, I requested a minor chief to show me some. He accordingly mounted a *wata*, where the provisions are always kept, and brought down a small flax basket containing the human flesh. At first view I should have taken it for fresh boiled pork: it had the same pale, cadaverous color. My informant stated that it was a piece of the lower part of the thigh, grasping with his hand that part of my body to illustrate his words. It appeared very much shrunk. On my observing that it must have appertained to a boy, the head of its possessor, when alive, was pointed out to me—apparently a man of forty-five years of age."

You have now before you the condition of nearly all New Zealand up to a period comparatively recent, namely, the year 1840. Although missionary labors were begun on the island so long ago as 1814, very little progress seems to have been made until the year 1834. The missionaries, both of the Church and Wesleyan Societies, were obliged to remain on the sea-shore, where they were protected by the European settlements, and also by chiefs, whom trade with the whites had bound to peaceful action.

From this year on, more active efforts were made. The missionary settlements were extended along the

coast until they were to be found at almost every available point. Yet they could not penetrate to the interior. Wars were continually going on; and although a trader was comparatively safe, a missionary, having nothing to sell or buy, was thought fit only for food. Some of the native chiefs, to be sure, volunteered protection to the missionaries; but in many cases where this was taken advantage of, stations had afterward to be given up, the power of the chief not being sufficiently great to afford safety.

From an early day the native converts have been found exceedingly zealous in the spread of the Gospel. Several parties of them, who went out among their people to preach to them the saving words, suffered martyrdom. Two native missionaries were eaten by their countrymen so late as the year 1840.

E' Ongi, a famous New Zealand chief, visited England in 1820, six years after the establishment of the first mission in the Bay of Islands. He was well received by the King of England, and returned laden with presents. The stories he told of the wealth and consequence of the British had a perceptibly favorable effect upon missionary operations. Moreover, although he was all his life a most ferocious warrior, and used the arms presented to him in England only to carry destruction and death among all tribes on his island who did not submit to his rule, he was always, with one exception, friendly to the missionaries. His visit to England does not seem to have weaned him from any of his savage tastes.

The wars in which he embarked after his return were the most barbarous ever known. The chief enemies were invariably eaten, and many of E'Ongi's soldiers actually died of surfeit, after several great battles, when the dead were more plentiful than the living.

The Wesleyan Missionary Society established their first mission in New Zealand in 1819. The principal settlement of the Wesleyan missionaries was at *Wangaroa,* on the northeast coast, north of the Bay of Islands. They had been received here by the chief George, and promised protection. They labored for some years, till at last they were driven away by E'Ongi, who, on the death of *George*, destroyed their settlement, and compelled the missionaries for a while to suspend their operations.

So little success did the missionary operations in New Zealand meet with, as we read in the reports of the Church Society for 1850, that, "after twenty years' labor (from 1814 to 1834), the number of native communicants in all the islands was but eight."

From the year 1840, however, there seems to have been a material alteration. The traders had by that time done much in their various journeys through the interior to make the advantages of civilization known and appreciated. The country had been explored, and the power of Great Britain was felt through the importance of her commerce with the natives. The seed which had been sown in years past by devoted missionaries had not either fallen

upon barren ground; and the workers in this part of God's vineyard now began to see and feel the truth of that promise which says, "Cast your bread upon the waters, for thou shalt find it after many days." In 1834 there were but eight native Christians in all New Zealand. The country was yet under the power of savage superstitions. The people were then, and a great part of them continued for many years longer, in the condition I have been describing to you. In 1849 there were in that district alone which includes the Bay of Islands two thousand eight hundred and ninety-three native Christians.

In the report of a missionary committee for 1852, it is stated that the native population of New Zealand is estimated at one hundred thousand; that three quarters of these are Protestant Christians, and about five thousand are connected with the Roman Church, which has also missionaries upon the island. The balance of the natives refuse to join any Christian denomination; but it is stated that they have, for the most part, laid aside their heathen practices. It is certain that in all the northern island, and all but the most remote and inaccessible portions of the southern, the cruelties and cannibalism of the natives have been abandoned through the influence of the missionaries, and that at this day it may with truth be said that, as a people, the savages of New Zealand have become Christians.

As an instance of the great change which has

taken place even among the most savage of the native tribes, I see it stated that, on the place where the monster Stewart aided a band of natives to take and destroy an entire tribe—many of the victims being cooked in the coppers of his vessel—on the scene of this outrage there stood, in 1851, a missionary establishment, containing property to the value of $30,000, and having accommodations for lodging and instructing one hundred native children; while all the neighborhood has become Christianized.

In 1853 there were in New Zealand, under the guidance of the Episcopal and Wesleyan Societies, 184 schools organized, containing 14,443 scholars, and having 464 native teachers. There were also 11,343 actual communicants, by which is meant only those who profess a saving knowledge of the forgiveness of sin through the merits of Jesus. How many regular attendants on preaching there were is not stated, but it is understood that the greater part of the native population attend more or less upon the ministry of the Word.

I think in no other part of heathendom has the Gospel achieved such signal triumphs as among the New Zealanders. When you think of them as they were even but fifteen years ago, cruel cannibals, sunk, as it seemed, in the lowest pits of vice and superstition, given over entirely to the wicked one, glorying in the most unnatural crimes, daily committing actions the bare recital of which makes our blood tingle with horror, eating the flesh and drink-

ing the blood of their fellow-creatures, not as a superstitious rite, but as a means of satisfying a depraved appetite—when we think of this people, and see them now, their unruly passions curbed, Christian gentleness taking the place of unrestrained ferocity, honesty of treachery, sobriety of every excess, shall we not thank God from our inmost hearts at the marvelous change He has effected? By the persevering labors of the missionaries many of the most bloodthirsty of the chiefs have become Christians, and died glorying in their faith in Christ. *Rangihaiatâ*, one of the most savage cannibals on either island; *Pirahawau*, one of the chiefs whom Stewart assisted to kill and devour a tribe; *Te-Rauperaha*, another of these chiefs, who afterward swept off another tribe, not leaving one to tell the tale—these, and many others grown gray in cannibalism and the service of all unholy passions, lived to hear the Gospel, and died good men and Christians. It is in such victories as these over all the powers of darkness that the devoted missionaries find their great reward. Let us honor and love the noble men and women who leave their homes, and undergo dangers, and toils, and deprivations far greater than we can even imagine, to preach the true faith to these savage inhabitants of the "uttermost ends of the earth."

THE END.

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